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The Congregationalist

Our church paper advances all that is best in the lives and homes, the churches and schools, the missions and the social welfare work of Congregational folk. Not in any narrow or sectarian sense, but in broad and Christian ways, it helps its readers to carry the Pilgrim spirit into the life of today.

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Our New Contributing Editors

WITH this first issue of the year certain new features are inaugurated in *The Congregationalist* with the hope of deepening its interest and spiritual value. On the cover this week we present the first of a series of signed messages from Contributing Editors, twelve of whom have been recently nominated by the Board of the Congregational Publishing Society, with the concurrence of the Editor-in-Chief.

These Contributing Editors, who have kindly consented to render this service during 1924, have been chosen with a view to making the group representative, both geographically and otherwise, of the wide variety of our life and work. Dr. William E. Barton, who has been a Contributing Editor since The *Congregationalist* took over the *Advance,* will continue in that relationship. The entire group, in alphabetical order, is as follows:

Hon. Florence E. Allen,
Judge of the Ohio Supreme Court, Cleveland, O.
Rev. G. Glenn Atkins, D.D.,
Pastor of First Church, Detroit Mich.
Rev. Lucius O. Baird, D.D.,
Congregational missionary superintendent of Washington, Idaho and Alaska, Seattle, Wash.
Rev. William E. Barton, D.D.,
Pastor of First Church, Oak Park, Ill.
Hon. Henry M. Beardsley,
Lawyer, Ex-Moderator of the National Council, Kansas City, Mo.
Dean Charles R. Brown,
Yale School of Religion, New Haven, Ct.
Pres. Kenyon L. Butterfield,
Massachusetts Agricultural College, Amherst, Mass.
Rev. Harry P. Dewey, D.D.,
Pastor of Plymouth Church, Minneapolis, Minn.
Pres. James E. Gregg,
Hampton Institute, Hampton, Va.
Rev. Charles E. Jefferson, D.D.,
Pastor of Broadway Tabernacle, New York City.
Pres. Irving Maurer,
Beloit College, Beloit, Wis.
Rev. Carl S. Patton, D.D.,
Pastor of First Church, Los Angeles, Cal.

With the feeling that no man among us during the past year could more worthily be thought of as a sort of International Commission for Goodwill than the distinguished pastor of Broadway Tabernacle, we asked Dr. Jefferson to contribute to this issue a New Year's greeting sounding this international note. Dr. Jefferson, in a personal letter accompanying his message, says, "I started to frame a message from *The Congregationalist* to the world. I gave that up as presumptuous. I then tried to write a message to our churches from *me.* That was more presumptuous still. I have written now a statement of the need of this age—and my name need not be connected with it at all. I think it will carry greater force if it is not linked with the personality of any one man." Dr. Jefferson, however, has kindly left the matter at our discretion, and we know that our readers will agree that the message cannot possibly carry greater weight than with Dr. Jefferson's name and personality back of it. Next week's contributed editorial will be a spiritual message for the New Year from Dr. G. Glenn Atkins.

For Sermon Lovers

IN response to the demand of various readers—the demand has come from readers and listeners rather than from preachers—we hope to publish weekly sermons of unusually high quality and appeal. The selection of these sermons will be interdenominational and international in range. While the inherent worth of the thing presented has always with *The Congregationalist's* editors and readers counted for more than the name and fame of the author, and the beauty and spiritual value of the message will be the chief criteria of selection, it is hoped to make this a medium for bringing into the homes of our people the deepest utterances of the most inspired men—and women—in the churches of today. As *going to church* seems basal to preaching (though these weekly sermons are designed to meet the need of many who can now go only in spirit) we present this week in somewhat abridged form an address by Dr. J. Edgar Park, originally delivered at the Massachusetts State Conference.

Were These the Dark Ages?

WE are indebted to Rev. F. T. Rouse, pastor of Pilgrim Church, Worcester, Mass., for the following interesting account of a by-gone controversy:

The Modernist controversy in the Episcopal Church is looked upon with neighborly interest by the Congregationalists. We have had our troubles. Thirty years ago the fight was on with us; and the battle ground was here in Worcester.

The American Board of Missions was holding its annual meeting in Mechanics Hall. This was in October, 1893, thirty years ago this fall. The Worcester *Telegram* of Oct. 11 said: "During the remainder of the week, the eye of the Congregational Churches of America will be directed toward Worcester; for matters of great importance on which the American Board is sharply divided are to come before the body for discussion."

The Board, the Church and the creed had held that all the billions of heathen who have not heard of Christ are to be eternally damned. A young man by the name of William H. Noyes, with others, held that there might be a chance for them if they had not had a fair chance here. This young man wanted to be a missionary—but the Board declined to send him.

Over this issue the battle had waged fiercely for several years; and in Mechanics Hall in Worcester, crowded to the doors and highly decorated, the battle was to be fought out. Dr. Storrs, a moderate, was in the

chair. Dr. Meredith, a liberal, and Joseph Cook, a conservative, led the opposing columns. The *Telegram* said: "Never before has so momentous a discussion been heard in Worcester, shaking to its foundations the Congregational Church." Joseph Cook called Dr. Meredith's eloquence "rattle-headed rhetoric, applauded with rattle-headed rapture from the galleries."

A conciliation committee of fifteen was appointed, of which Professor Fisher of Yale and President Bartlett of Dartmouth led the progressives and conservatives respectively. They finally brought in a unanimous report; a compromise which Joseph Cook characterized as "resplendent contradiction; and juxtaposition without coherence." The agreement was that the Board should appoint Mr. Noyes, who was already working successfully in Japan, supported by his own church, but that they should still be very careful to scrutinize candidates who held these liberal views.

After a most exciting and extended debate before packed galleries the report was adopted by a vote of 106 to 24.

Dr. Alden and Dr. Thompson and Mr. Torrey, conservatives of the Prudential Committee, immediately resigned. Others were appointed, the committee was enlarged, the Board was changed from a close corporation to a representative body. The result was in the interest of "liberality, fairness and charity." And peace has reigned for thirty years.

The *Telegram* of Oct. 13 had these headlines: *"See the Heathen Smile."* "They can go to Heaven now without the aid of the American Board."

In the vestibule this colloquy was heard:

First party: "It is perfectly awful to have this thing unsettled so long."

Second party: "Why don't they settle it?"

F. P.—"Perhaps they can't."

S. P.—"They ought to."

F. P.—"What is the second probation, anyway?"

S. P.—"I don't know."

F. P.—"Neither do I."

Thank You, Dr. Davis!

THE Congregationalist does not often feel called upon to refer to personal letters to the editor, interesting as their publication would often be both in their expressions of approval and of disapproval. Dr. Ozora S. Davis, President of the Chicago Theological Seminary, occupies so large a place in our fellowship, and he has so accurately sensed the editorial attitude and purpose, in a letter just received, that we venture to publish it. The times are marked by controversy and difficulty, but we are honestly conscious of no other purpose than to live up to the ideal that Dr. Davis emphasizes. Dr. Davis says:

I read with a real thrill of spirit your noble editorial on the Springfield Council, in the issue of Nov. 1. *"The real presence of Christ*—that must be the dominant note." You have put our evangel clearly and bravely. You make *The Congregationalist* positive, evangelical, and truly constructive in this definition of policy. This is enough. The living Christ is our Savior and Leader. There I wish I might stand with you right loyally as a teacher of preachers.

Is There Anything New Under the Sun?

WHEN Ambassador Child spoke in Boston recently, Dr. James L. Barton was called on for a few preliminary remarks. Referring to the nature of the message Ambassador Child might bring, Dr. Barton said:

I wonder if it will be something like the message that was written by an Egyptian six thousand years ago upon a stone in Egypt. That stone is now in the imperial museum in Constantinople. I heard a translation of it and had it verified by a professor in one of the American colleges in Constantinople. It was written, as I say, six thousand years ago, and this is practically the exact language of the translation:

"Our earth is becoming degenerate in these latter days. There are signs that the world is rapidly approaching its end. Children no longer obey their parents. Everybody wants to write a book. The end of the world is manifestly drawing nigh."

That was six thousand years ago. I wonder if Ambassador Child can give us a more optimistic message.

The Meaning of Present Issues

THE present controversy among Episcopalians is primarily related in that communion to the question as to the nature of historic creeds and the terms of subscription required to them. As a matter of church discipline affecting the Episcopal Church our interest in it is, therefore, only indirect. Congregationalists represent historically the principle of freedom in relation to creeds and ecclesiastical authority, though it must be confessed that practice has at times and in places been seriously divorced from theory and principle. In the main it is our contention that formal statements of belief, if made or subscribed to, should express one's actual opinions and convictions, without subterfuge, reservation, or special pleading. The statement of faith adopted by our National Council is specifically set forth not as a test, but as an expression of what is commonly believed among us, and a careful study of that statement emphasizes the fact that it has been drawn up with a view to avoiding controversial and non-essential questions and to presenting in simple form what the great body of Christians would regard as the essentials of Christian faith and to which they could subscribe without reservation or special construction.

The Creeds and Articles of the Episcopal Church, as of all churches emphasizing historic authority, seem to be designed with just the opposite purpose. They emphasize the most controversial matters and in fact represent in certain statements the crystallization from controversial ages of partisan views. Nor do they distinguish between major and minor matters of faith. The *descent into hell* and the *resurrection of the body,* so far as statement is concerned, occupy as important a place in the Apostles' Creed as the expression of belief in God, and in the Sonship and Lordship of Jesus Christ.

The prosaic and matter-of-fact man is apt to treat the whole situation rather brusquely. Why, he may ask, should men profess assent to that which they do not in their heart of hearts believe, or which they specifically do not believe? But the matter is hardly so simple. Some, indeed, do meet the problem by finding freedom elsewhere, but others whose allegiance to the Church is strong, who accept the soul and spirit of the Creed, or "the faith expressed by the Creed," do not feel justified in leaving the church of their fathers because they cannot accept the literal statement on minor points. In their ordination vows priests who take this viewpoint find a vindication for this attitude in the pledge that they give of loyalty to truth and allegiance to the Scriptures —they interpret this larger loyalty and allegiance as

determining their course when minor statements seem to conflict with the whole teaching of the Church and with the demands of truth.

Thus there has developed in the historic churches a more or less clearly recognized tradition of breadth and common-sense in the interpretation of Creeds, their use, and the terms of subscription to them. When Frederick Denison Maurice subscribed to the Thirty-nine Articles it was said that according to his principle of subscription he might just as readily have subscribed to one hundred and thirty-nine, and that it would not have mattered in the least what they contained. That is of course an exaggerated statement, but the essential fact was that Maurice did in a very real and genuine way believe in the Church of England to which he was turning from the Nonconformity in which he had been brought up. Maurice's own writings are at some points so at variance with statements in the Articles to which he subscribed as to make his subscription appear to the prosaic and matter-of-fact man a very strange affair. But after all it was a matter between Maurice's own conscience and the conscience and discipline of the Church that was accepting him. It was for Maurice and for the Church of England to decide whether that was his true place or not.

A latitudinarian tradition in relation to the Creeds and Articles has unquestionably developed and been recognized in the Church of England. The question now seems to be whether that tradition is going to be similarly recognized in the Episcopal Church in America, the alternatives being either that the Creeds shall be modified or that those who cannot give literal and unqualified assent to every specific statement shall be held to have no rightful place in the Church.

This latter alternative seems to be what the House of Bishops has recently decreed but it looks as if their Pastoral Letter has only revealed the futility of such action. As a matter of fact divergence from the statements in the Creeds and Articles is probably only a matter of degree. Few Episcopalians would be found who accept every detail in the Creeds and Articles, as crudely and literally stated. How many, for instance, who believe with all their heart in the Resurrection of Jesus would feel it necessary, or even in accordance with Scripture, to say as the Fourth Article says, that Jesus "took again his body with flesh, bones, etc."? Paul specifically states that the Resurrection body is a *spiritual* body, and not a *natural body.*

We sincerely hope that the time will come when in religion and the church there will be the regard for clear statement and simple honesty in the use and meaning of words that one naturally expects in the realms of philosophy and science. To this end we might almost wish that the House of Bishops would go the whole way and either end an anomalous situation or establish clear and unqualified freedom. As a matter of fact, nothing of the sort will happen. Men like Bishop Lawrence and other Episcopalian liberals will continue in the Episcopal Church, where, despite the readiness of our neighbor, the *Christian Register* to claim them for Unitarianism, they rightfully belong by temper, sympathy and faith in what they conceive that Church to mean in history, ideal and practice.

Is Loyalty to Christ Enough?

THE emergence of these issues in the Episcopal Church symbolizes a larger problem that affects all our churches. Our Congregational churches in a sense are creedless but in another sense tradition, or what is commonly believed, tends ever to become a basis of test and challenge. Even we, who are inheritors of the principle of Nonconformity, have never dared fully to assert and give to its true place Nonconformity as a spiritual right. The heresy-hunting spirit has never been confined to the creed-bound churches. While, therefore, Episcopalians are battling the question of the rights and liberties of so-called "modernists" it behooves the church at large to determine the place of men of vital faith and earnest Christian purpose who are none the less unable to give assent to all that tradition teaches or to all that is generally believed.

Here, to put the matter concretely, is a man who believes with all his heart in Jesus Christ as the revealer of God and as the Savior of men; he is ready to stake his whole life on allegiance to that personal Lord and Savior and upon the living and proclaiming of his Gospel. But for reasons of his own he is unconvinced, doubtful, or unable to accept the story of the Virgin Birth. He may base his doubts or non-acceptance upon nothing more than the fact that Paul never mentions it. What is the Church going to do with that man? Is it going to accept him into its ministry or membership because of his intense devotion to Christ as personal Savior and Master? Is it going to give him an opportunity to help in the great task of redemption? Or is it going to put him outside the pale, because with all his surrender to the life of Christ, he differs from others as to his conception of the way in which that life began? There is the issue, simply and clearly stated, and it cannot be avoided!

It is not a matter of the truth or untruth of the story of the Virgin Birth. Neither the certainty of some nor the uncertainty of others can make that story true or untrue. We may be absolutely certain that the Gospel writers believed it or they would not have placed it in their narrative. *The Congregationalist* has purposely excluded from its columns discussion of the *fact* of the Virgin Birth though the present Editor has been offered articles on both sides of the controversy. Contrary to the idea of some of our correspondents we have never denied the fact of the Virgin Birth. But neither have we affirmed its importance for Christian life and faith. To us the manner of Christ's life and the power of his Saviorhood are of such infinitely greater importance than the manner of his birth that we have never fully acquainted ourselves with the critical literature upholding, or denying, the fact, as everybody ought to do before assuming an attitude of dogmatism and certainty regarding it. We can see no reason why that, as well as all other matters, should not be discussed by Christians with open and unprejudiced mind and in Christian spirit.

But just now the vital question is not as to the truth, or error, of this or that statement of fact or doctrine. It is this other matter of freedom in the Church, and of the basis of Christian fellowship. Are we going to make the boundaries of Christian life and service as

large as possible, or are we going to erect barriers that Jesus never raised? Is the spirit of Christ going to be our guide and our basis of inclusion? There is the issue as it affects us. The Virgin Birth is, of course, only symbolic of the various matters regarding which many honest men are in doubt. But what is said regarding that issue applies to all. The Church is going to be tested today not by its attitude toward the Virgin Birth but by its manifestation of the spirit of the Savior who was born. Belief *in* Christ and the readiness to put all one's life at stake for that belief will seem to practical men, even to those who themselves fully believe in the Virgin Birth and all other details of the Biblical record, of more importance than belief of anything *about* him. Questions of history, even of Gospel history, are after all secondary to Christ's great moral and spiritual challenge to the soul.

The Child Labor Amendment

THE people of the United States are generally in favor of the control of child labor, but they do not know technically what child labor means, in what states it exists, in what industries, nor how much there is of it. They do not know why an amendment to the Federal Constitution is needed to enable the Congress to act.

Technically, child labor means the regular employment of children at labor which interferes with or does not promote their physical, mental and moral development. It does not refer to chores, to helping mother, to work within their power after school and during vacations, so long as that work is wholesome.

Childhood is supposed to be devoted to education, to play and to growth. Children are still imperfectly developed at sixteen, and regulatory laws in all advanced countries cover ages from eighteen downwards. Such laws regulate age, hours of labor, night work, dangerous or harmful work, and immoral surroundings.

The United States Census of 1920 reported 1,061,162 child workers under sixteen years of age, of whom one-third were under fourteen. The Children's Bureau of the Federal Department of Labor reports that the number has increased since the adverse decisions of the Supreme Court, nullifying Federal control, and that the standards have fallen.

The necessity of Federal action grows out of the failure of the states, where it has always rested, either to develop adequate standards or effectively to control the evil. The necessity for a Federal amendment arises because of decisions by the Supreme Court declaring unconstitutional the laws passed by the Congresses of 1916 and 1918, which held that the Congress did not have jurisdiction.

The proposed amendment is strictly an enabling act, not a statute. It will give Congress power to legislate for the control of the labor of persons under eighteen. The amendment is so drawn as to give power also to the states to legislate for the control of child labor, except that state legislation cannot contravene or fall below the standards of Federal legislation. In effect, the amendment will permit the establishment of minimum standards for the whole country. It will put one section of the country in a parity with others, industrially, in so far as child labor is concerned, and it will allow experimentation and progressive legislation.

A two-thirds majority is required in Congress on an amendment, and later the concurrence of thirty-six state legislatures. In view of the fact that the matter is now before the Congress and is likely to come to a decision shortly after the holidays, friends of the amendment should manifestly exert themselves in its behalf. Personal letters to congressmen and senators, especially if one happens to know them, and resolutions from church bodies, are dignified and effective methods of expression. Former President Woodrow Wilson has recently said that no time is inopportune to pledge a congressman to do the right thing.

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Do you wish to enroll in the Editor's Bible Class? See page 22.

A Letter to Dr. Glover*

My dear Dr. Glover:

When you spoke to the ministers in Pilgrim Hall recently, I was among those who thrilled to your message. I have already sought to convey to others the inspiration of that hour. It was a great utterance, and, without unduly sitting in judgment upon men who are probably living as near to the ideals of their profession as are any other group of men, perhaps it may be said that it was a *needed* utterance. Just because the calling of the ministry is so high the shortcomings and failures of the ministry are deep and tragic. The temptation to become conventional and formal, to develop the professional, rather than the human, touch, is ever with us. The ministers who most deeply and thoroughly approve of the ideal you have set before them are the most grateful for your emphasis upon the heights of opportunity as upon the pitfalls of ineptitude and failure.

I am among those who have agreed with every word you said. But as the criticism and challenge of a layman to the ministry your address has awakened a reminiscent note. *Is there not something that the minister would like to say to the layman?* is the question that keeps constantly coming to my mind, as I review a quarter-century of preaching and pastorate in the light of your plain speaking. May I presume then, under this stimulation, and not in any critical or captious spirit, to speak for many brethren, to voice what many ministers are thinking and what they should like to say if they could speak as freely and frankly to the laity as you have spoken to the ministry?

It was a natural, but, as I think, entirely unwarranted, comment upon your address that it did not specifically define the way and the message. As one minister expressed it, you did not tell us the "dope" that the effective minister gave to the bereaved mother and to the imperiled young woman. I do not know how you could well have done so. The man of God in these things

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*See in last week's issue, page 882, *A Layman Speaks Out in Meeting.*

must discover God for himself, and likewise the ways and means of revealing God to men. In these deep matters of the soul, and of helpful, sympathetic contacts, we may learn of one another, but we cannot do much to instruct one another.

What I did feel, however, was that perhaps there was the unintended suggestion that it is easy to be a real minister of God to men. I know that you do not think so. You know that anything so deep and high must inevitably be hard and difficult. But I fear, however, that laymen generally do not realize this. They ask, *Why does not the minister do this? Why does not the minister do that?* as if it were *easy* for the minister to do something that possibly is acquired only by years of discipline in study and prayer.

Do the Laymen Help?

Nor are the difficulties of the minister's task in revealing the depths of grace to men and women confined to himself. They are emphasized by the attitude of many who profess to desire help. The true minister of Christ will not knowingly prescribe quack remedies, nor will he administer soporifics where he knows that the skill and courage of the surgeon can alone effectually meet the need. In many churches today there is a cry for *food.* Possibly in some instances it is justified, but in many instances it is the unjustified plea of the dyspeptic or the surfeited. It is surely appallingly tragic to hear in connection with some able, consecrated, truth-loving and truth-speaking ministry the call for "food" on the part of those whose palate is corrupted and whose craving is for the highly seasoned, if not for the actually unwholesome. One is reminded of the story told by the late Dr. Alfred Rowland of the minister who when a deacon during the course of the sermon audibly protested, "It's not food," replied, "No, brother, but it's medicine and you need it."

The ministry no doubt fails in power and effectiveness because of lack of vision and spiritual adequacy in itself, but there are contributing causes to any delinquency. The ministry of many a man thoroughly devoted to God and thoroughly competent to help those who really feel their need has been limited and nullified by the attitude of those to whom he seeks to minister. The most skillful physician in the world can do little to help a patient who insists upon his own diagnosis and remedy. The tragedy that confronted the greatest of all ministers confronts today too many of the faithful followers who minister in his name: *Ye will not come unto me that ye might have life,* said Jesus; and it is recorded also that in a certain place *he could do no mighty work because of their unbelief.* A new attitude of the laity is as essential as a new spirit and competency on the part of the ministry, if the ministry of grace is to be made gloriously effective.

The Social Note and Individual Comfort

One thinks inevitably, also, of the social implications of the Gospel. Much of the complaint regarding the ministry, though not in your address, has been that the preacher has ignored individual need and individual problems to discuss social conditions and problems. The preacher is reminded that on the one day of the week when people go to church they wish to leave the world with its daily labor, worries and cares outside. What they want is a contrast—to be lifted to heights of grace, and to be led by refreshing streams. It is all very true; but the complaint too often is voiced by the wrong sort of people, and it is the voice of a cowardly and easy comfort rather than of a courage to face the facts. Is it not in the development of courage to face the facts that a Christian ministry most truly justifies itself? Are our churches to be sanctuaries removed from life, or are they to be shrines along the common way?

Much of the social note in preaching has arisen through the honesty of ministers who know that social habits and practices, social prejudices and injustices, are great, if not underlying, causes of the situations and conditions that give individuals most concern. It is true—and the ministry must proclaim the deep fact—that ultimately nothing can hurt us but ourselves. *What shall separate us from the love of God which is in Christ Jesus our Lord?* But deliberately to assuage the burden of human sins, sufferings and griefs, without ever seeking to remove the social causes, where there are social causes, cannot be the part of enlightened and conscientious men, any more than it could be the part of an enlightened and conscientious physician to cure individual cases of typhoid fever and never really address himself to the task of abolishing open drains and cesspools that caused the disease.

The wide variety of the appeals and needs that confront a conscientious minister is little sensed by the average layman. He assumes that if the sermon were always the sort of sermon that he likes to hear it would be very comforting and pleasant for everybody. It is a vain assumption. No minister can strike one note, or assume one attitude, and hope to make his ministry of wide and effective appeal. Nor is the average minister willing that he should be judged by a part or phase of his ministry. The people who drop into church occasionally and who go away and talk about the lack of interest in the sermon are not unlike students who might presume to judge a teacher's worth and influence by non-attendance rather than by attendance at classes. The preacher may be hopelessly dull and uninteresting, but apart from the fact that churches are places of worship, and the sermon not everything, the preacher ought to have a fair show.

The laity has a right to demand a great deal of the ministry. But at the present time they are demanding in some respects too much and in other respects too little. The true minister of God wishes to be judged according to a *high* standard; but he protests rightly against being judged by a *false* standard.

You, Dr. Glover, have set before us a noble ideal, and you have done much to help us to attain it. We would not for anything have missed your splendid words to the ministers. But some day, when the Lord has delivered a group of laymen into your hand, speak to them as a *Doctor of Divinity.* Tell *them* also that there is a *problem,* and *a way not to do it* and *a way to do it.* Tell them that, though we ministers are poor bunglers and very ineffective, such as we are, we somehow rise a little higher when we are met with a sound sort of sympathy, interest, and support.

Your appreciative hearer,
THE EDITOR.

From Our Western Editor

Chicago is the educational center of the great Middle West, especially in theological training. Perhaps no other center in the country has so many theological schools as has this city. Northwestern and Chicago Universities maintain divinity schools, a number of the denominations have strong seminaries, and still others have schools of the prophets affiliated with the universities. Just now a number of these schools are carrying on campaigns to increase endowment and to provide better equipment.

Chicago Seminary has been working in a quiet way for two or three years toward securing a million dollars for buildings and endowment. It has had an effective field organization headed up by Rev. Arie Binkhorst. For the intensive campaign which is to begin early in the new year the most efficient body of laymen ever gathered for such a task by Congregationalists of the West has been secured and trained for the work. Mr. Clarence Funk, formerly president of the International Harvester Co., the man who bore the brunt of ridding Illinois of Lorimerism, is chairman of the campaign committee and is giving practically his whole time to the task.

The other members of the committee are: Wyllys W. Baird, William E. Barton, Frederic W. Chamberlain, Henry H. Hilton, Ernst T. Kreuger, John R. Montgomery, Clarence S. Pellet, and James H. Tufts. The state chairmen are: Clarence J. Chandler, Eastern Michigan; T. H. Colwell, Minnesota; Archibald Hadden, Western Michigan: Frank M. Lay, Illinois; Charles E. Lynde, Iowa; Joseph S. McIntyre, Missouri; George W. Meade, Wisconsin; William G. Ramsay, Iowa; and William C. Ramsey, Nebraska.

So far as the farming sections of the West are concerned, the times are not exactly propitious for raising large sums of money, but in general the West is prosperous and with an organization such as this, and a loyal constituency, the Seminary should go far toward its goal. The churches are responding heartily and generously to the campaign.

The Union Theological College is conducting an intensive campaign to secure $25,000 to take care of deficits, and is meeting with a good deal of success. The school has a large enrollment and the work is going forward auspiciously.

It will be recalled that the Congregational Training School for Women three or four years ago sold the property given to it by the late Dr. D. K. Pearsons and moved to the vicinity of Chicago University. Last year the Board bought a fine piece of property located two blocks from Chicago Seminary and the University. Two brick and two frame buildings were upon the property. One of the frame buildings was sold; the other frame building and the two brick structures were remodeled to make a home for the school. These buildings give comfortable equipment for the work at present. The school has a good enrollment and is doing a high-grade work. Its graduates are sought for leading positions in the work of religious education and upon the foreign missionary field. The Women's Home Missionary Union of Illinois is engaged in a campaign to secure $5,000 for immediate needs. Dean Margaret Taylor, who has efficiently administered the school for the last four years, continues in that position.

The Episcopalians are following the example of Congregationalists in the move just made to affiliate their seminary, Western Theological, located on the west side of Chicago, with Northwestern University at Evanston. Northwestern, a Methodist school, has given Western Seminary land worth $250,000 at the University. The Episcopalians are engaged in a campaign to secure $1,000,000 to provide buildings and endowment for the school. Two buildings are already assured and the campaign gives every indication that it will be carried to a successful issue. Western Seminary has been closed for some months on account of the extraordinary assessments levied upon its income-producing property in the Loop. Plans have been made to have the new buildings ready to reopen the school in September, 1925.

Northwestern University, Evanston, has a campaign in progress to secure $5,000,000 additional endowment. Of this amount $3,000,000 has already been subscribed and the campaign promises well for securing the remainder. The University has had two or three fine gifts lately. Mrs. Levy Mayer gave $500,000 for the erection of Levy Mayer Hall, a center for the law school. Mr. Mayer was a prominent attorney who died some months ago. Mrs. Montgomery Ward has just given the University $3,000,000 for the establishment of a medical and dental center on the new city campus of the University located on the Lake Shore Drive at Chicago Avenue. Of this gift, $2,500,000 will be expended on the building and $500,000 on the endowment. The new law school will also be located on the city campus.

Chicago was, I believe, the city that saw the initiation of the mail order business upon a large scale. The two firms best known in this are Sears, Roebuck & Co., and Montgomery Ward & Co. Julius Rosenwald, president of the first-named, is one of the most public-minded citizens which America has produced. Though he is a Jew, he is famous for financing Negro Y. M. C. A.'s and Negro schools in the South, most of which are Christian. Mr. Rosenwald's company has been progressive in its treatment of its employees. It put in profit-sharing a good many years ago and has now added regulations that will bring large benefit to the workers.

Montgomery Ward was known for many years as the guardian of the lake front of Chicago. He tried to save that great heritage of the city from being ruined by commercialism. Now Mrs. Ward adds to his fine public service this great gift. She says concerning it: "It is my desire to create a worthy and appropriate memorial to my late husband, Montgomery Ward. It seems to me that such a memorial should contai the following elements: It must be a visibl thing which adds something to the value of the city. It must be enduring. It mus be useful to humanity."

Chicago University has also begun a cam paign for $15,000,000 to take care of curren needs. For some years the University ha secured its money in a quiet way, but no it will make an aggressive campaign fo this large sum, and the money will b sought for the most part in Chicago and th immediate area. At the recent convocatio Prof. James H. Tufts, of our Seminar Board, was elected vice-president of the Un versity. He will continue to serve as dea of the faculties and will also have charg of developing the University's enlargin educational program. Chicago University i not quite so much in the public mind as i was when the striking figure of Presider Harper was there, but it is doing a mon mental work.

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The shock that came from the explosio of the Koretz oil and land bubble is sti felt in Chicago. This was a case where th promoter took money from relatives an friends and carried on for many years wit out exciting suspicion. Strange to relat not a minister's name appears in the lis while the names of many of the victims in dicate that they are of Hebrew extractio Apparently ministers are not the only cred lous people in the world.

This case may serve to remind us that th selling of fake oil stocks seems to have natural affinity for getting its personaliti into entangling alliances with many wome and with the creation of various "lo nests." Apparently when a man's mora go to pieces in a business way the dege eracy does not stop there, but has a ten ency to travel clear down the line. Kore got, it is estimated, at least $10,000,000 easy money on assets of a swamp frequente with alligators.

Chicago, Ill. R. W. G.

Invocation!

By Carlos C. Rowlinson

As transient as the melting snows of winter,
So slip away our fleeting lives, O Lord;
But thou remainest ever and forever,—
Eternally enduring is thy fruitful word.

From the keen strife, the tense passions, a
the show
Of life's daily moil and visionless behavi
Come we into thy temple, whence heart-sear
ings know
The Soul of Things, beneath our seem
vain endeavor.

Here, then, this day, O God in Human Life
Thy blind and errant children come to w
ship Thee;
To find thy presence in the heart of ev
strife,
And claim our kinship with the Christ W
Ever Is to Be.

Father of us all, thy name we call in h
reverence;
Thy will and kingdom here on earth m
stand supreme;
Our daily food, our cancelled debts, and hum
penitence,
Give us the grace to claim that thou dost
redeem. Amen.

La Crosse, Wis.

Was It Only a Dream?

Being a New Year's Tale, Told by Him to Whom the Awakening Came

By Eugene B. Smith

If I myself
Could see myself
As he was a year ago,
I could tell him a lot
That would help him a lot
In things he ought to know!

IT was the last night of the year. Outside it was clear and cold; but with wife and daughter I was sitting before the cozy hearth fire. I felt guilty for being there, for at the church there was a special service, social and devotional, for the success of which I knew that not only the pastor but many others had worked hard. But my wife said that on such a night she was not going outside the house, and of course that ended it. Had it been a theater party it would have been different, but I merely thought this. I did not say it aloud.

We had chatted about New Year's resolutions. Mrs. Blank did not take them very seriously. "Let me see," she had said. "What was your list of resolutions last New Year's? I wrote them down at the time just for the fun of it. I like to watch how much difference they really make in you. It always amuses me to see people make New Year's resolutions, it is so silly. No one ever keeps them. They are interesting, but they don't do any good. Do you think that those of last year actually helped you any? What sense is there in a man like you making them, anyway? If you were a drunkard, or if you had any bad habits, it might be different; but you haven't. I don't see what you ever can rake up to resolve about."

I agreed with my wife's sentiments not only because I had learned to as a mark of wisdom but because in this case, at least, my own feelings were much as hers. In past years I had as a matter of habit tried to dig out some besetting sins or shortcomings and sincerely resolve to make a drive against them. But we really did not need much discipline of that sort. We were "good" people. In business I considered myself above board, as business goes. As a citizen and neighbor I flattered myself. So I frankly agreed with my wife and she, having won her point, retired.

I tarried by the dancing fire-flames. A story in my favorite magazine had caught my eye and I wanted to try it out. I loved a quiet hour of an evening by myself. So, disturbed only by the crackle of the logs, I stretched myself to the warmth of their glow. It was a New Year's story. Strange to say, its theme fitted to a "T" our previous remarks. Without being cynical, it told of a man who was cured of the foolishness of making New Year's resolutions just because it was the popular habit, and who, instead, resolved to correct his faults whenever he saw them, at any time. I read it through to the end. "Yes, sir," I said aloud, as I arose and rubbed my hands before the fire, "that is common sense. What reason is there in people like us making reform resolutions? I know the world. If my boys do as well as their father, they will do pretty well."

"As well as you really want to see them do?"

I turned in surprise. I had supposed myself alone; but I found that I had company. A man of my own age and appearance was standing near. He quietly moved nearer the fire and stood facing me at the other end of the hearth. I was puzzled, but did not seem to resent the intrusion. He interested me. His question took me by surprise.

"Why, perhaps not the very best that I might wish for them," I replied hesitatingly, "but near enough. If they follow me they will be good enough."

"Good enough for what?" asked my companion.

"Good enough for what? Why, for—for anything. I don't quite get you."

"I see you don't," replied he. "That is why I came. I happened to hear Mrs. Church Member and you talking about yourselves and New Year's resolutions, and, since this is the last hour of the year, thought I would talk things over with you a little. I am Yourself of the Past Year."

"Oh, I see," I answered, although I did not see at all. "Just what is the point about which you wish to talk?"

"Several, perhaps," he answered. "In general, your thinking that you are about what you ought to be. You seem to have a bad case of it."

"Well," I answered, somewhat nettled, "as men go I do think that I am considerably above the average."

"I should hope you did," he responded. "You might be all of that and then not be too much of a man. Just average people, or even those a little above average, usually don't have much to *boast* of. It doesn't take much to be that. A real man plays for something bigger."

"It seems to me you are rather free with your criticism and advice," I replied, somewhat warmly. "If you will come to the point of your visit I will be obliged."

"Absolutely free as to the first part. It costs you nothing whatever, though worth much. As to the latter part, I am an optician, if you wish to call it that. Your sight is not right. For your own sake I wish to correct it and help you to see certain things more clearly. In other words, if you will try to hold your horses, before the New Year gets here I want to have a few words with you,—a few important words. You are not a bad fellow. In fact you *are* better than the average. What I want to help you to see is that that does not count as much as you have thought."

"Why not?" I asked. "When have decency and goodness fallen off in points?"

"Never, so far as I know," my other self answered, "but in reality it has never counted for as much as some have credited to it."

"Explain."

"All right. For instance, in business and citizenship and general living you seem to rate it largely to your credit that you are a decent, respectable man. You do not cheat or rob or annoy others. You pay your bills. You provide for your family, etc. Now I ask just why you credit yourself so almightily with these ordinary things? Would any kind of man at all want to be or do less? Do you praise yourself because you do *not* steal? In a word, are these things of so great credit, after all? Or do they constitute a mere minimum below which no self-respecting man would want to fall?"

"Do you mean to say," I answered, perplexed and irritated, "that honesty and good citizenship have lost their value?"

"By no means, my good fellow. But do you really want the world to pat you and tell you what a good man you are merely because of a long list of bad things that you haven't been doing? It isn't the bad things that one doesn't do, but *the good things that he does do* that mark his measure. You 'don't do all these things that some men do!' I should hope you don't! But what of it? I want to know the things that you *have* been doing this year. It is positives, not negatives, that count. It isn't enough to set those boys as example a list of what their father is *not*. That is neutral. It is zero—neither one thing nor the other. Give them something they can get hold of. Give them what their father *is*. Give them (and the world and yourself, for that matter) what you *do* do. What I want is to help you to see that merely not being a bad man doesn't make one necessarily a good man. Because you haven't been guilty of this and that crime you have grown to believe yourself among the definitely good. If half the world would adopt this idea the devil would be content. Of the other half so many would be among the rascals that the actively good would be in a hopeless minority. And—"

"You're rubbing it in pretty hard," I ventured. "I begin to see your point, but it seems to me you bear on too hard."

"I knew you would see the point," my man answered earnestly. "No honest person can help but see it. But as to rubbing it in, I fear I haven't really begun yet."

"I would like to know what you call beginning, then!" and this time I spoke with genuine warmth; for I did not intend to be pilloried in so wholesale a manner as this without some defense.

"Pardon me," my other self answered, "but I see I have only twenty minutes left. There is much to say, so you will excuse me if I keep the floor. Just a word about your citizenship. You are a good and a useful man—to a certain extent. If all were as you the world would be good; but they are not. You know multitudes are not. These latter are active in their badness—at least, many of them are. They never loaf. Therefore the really good have to be good for something—for a mighty lot, sometimes—to counteract these others and keep things

right side up. Now what have you been doing along these lines? You were asked to help in the City Clean-Up Campaign. You excused yourself. You were urged by the Good Government League to run for Councilman. They told you they needed you. Nothing doing. It was easier to let 'George' do it. You would 'have to be out too many evenings at the Council.' And then, there was always the danger of hurting some one's feelings and losing a dollar in business sometime. You wouldn't accept a bribe, but without realizing it you have been keeping silent, 'keeping out of things,' many a time when you ought to have spoken up and stood by the truth, solely because you were 'in business.' What is the difference between a thousand dollars in a lump or a thousand dollars' worth of business during the year? Christ said of the people of the Church that they were to be the salt of the earth. What would the earth soon be if all were of your brand of salt?

"And just one farther and deeper thought, put as briefly as I can put it; for at twelve I have got to leave you with yourself. You are a Christian man. You are a member of the church, attend fairly well, and contribute to it largely. That is good—all to the good. I wish all did as much. But now do you know just how many Sunday mornings you have not been at the service this past year? No? I will tell you. Seventeen. 'Not many out of a whole year,' you say? One-third. You expect your pastor to be there every morning. And how about the evenings? You 'spend them with your family.' Does your pastor? Not an average of one a week for him, with his committee meetings and all else. Do you know the average attendance at the evening services of your church this past year? Why not? Aren't you interested? About one-eighth of the number that the church seats. How about that empty pew of yours that the preacher has had to look down into every evening? Nothing kills the courage of any preacher so quickly and thoroughly as empty pews. If you have an evening service and ask him to preach, why isn't it up to you to give him a congregation to preach to? Of course it is up to him to make the service worth while. I realize that. But perhaps his sermons would be different if the congregation was. Ever think of that?

"Your contributions? Yes, I was coming to that. Just a single thought. I am glad you did so well this year. But is it anything to be so proud of? You paid your taxes. You bought Liberty Bonds. You have meant to be where you ought to. Why isn't this simply what a man *ought* to do if he wants to remain decent in his own estimation? What would the city be without churches?

"And this. What would the result be if your church treasury were full but man power lacking? If dollars were plenty but men few—men to do the work of the church, to be its officers, its committeemen, superintendents of the Bible school, men to do the routine work week in and week out—where would the church soon be? There is no salary for this work. Why should you not take your turn and do your share? Yet you declined to serve on the finance committee, and you refused to take a class of young men when the superintendent pleaded with you to do so. You could if you would—but you didn't. You probably can think of a few other things yourself for extra measure. Now I won't call you a slacker, exactly. I will leave that for you to fill in yourself. Your wife also. She was asked to serve in several different capacities, but always said, 'Someone else can do it so much better,' which she didn't mean at all and would have resented if any one else had said it.

"You are a Christian man. At home, this past year? Just what sort? Do you mean, to hark back to our old idea, merely that you haven't been a bad man, a bully and that sort of thing? Naturally not. You aren't that kind. But what have you been that is really Christian? You are the head, the leader, of your family. Do you try to shape a religious atmosphere in your home? Have you a family altar? Do they ever hear your voice in prayer? Do your children see you reading the Bible? Just what do you mean by thinking that you have been a Christian man at home?

"And how about yourself? Never mind. I have only a moment. This is the heart of the matter. Have you yourself prayed much this year—I mean alone by yourself? In one sense, that is the only real kind of prayer. Have you consciously been trying to grow in any of the so-called Christian graces—patience, courtesy, kindliness and the rest of the list? You have heard Christ preached on Sunday. How much have you thought about him on Monday? Has your life really been growing this year towards what might be called the 'spiritual'—that in which you feel personally each day something of the greatness of the eternal things over against these we handle, that in which you feel the force of the unseen life beyond death, that in which the wonderfulness of God and the blessedness of the fact that there is something infinite, some *One* infinite, and almighty above this old world of ours gets into your heart and makes you feel thankful that it is so? Or have you been too busy during the week for this sort of thing? Do you leave it to the minister to bring you back into place Sundays. I would hate to have his job!

"New Year's resolutions? Certainly! Every time! They help. What if you have broken them? No one ever lives quite up to all he sets before himself. Our ideals ought to be higher. But it helps. Keep at it.

"Yes, I meant to open your eyes, even if it does hurt. That is why I came. But I have come to show you the truth about yourself that it may do you good. Thousands like you need it desperately. You have been a rather bad one this year. You have spent too many Sunday mornings worshiping Mutt and Jeff instead of God. You have fed your body better than your soul. But never mind that now. It is behind—and therefore doesn't count. That which is behind never counts so much as what you say and where you stand *now*. Since your eyes are open, it is what you mean to be and to do during this next twelve-months. Make a better record during 1924. And remember always that *it isn't the bad things that one doesn't do, but the good things that he does do, that mark his measure.*"

Parables of Safed the Sage

A Parable of the Procession of the Years

There was a day when the Year was drawing nigh unto its end when I sat at the end of the day, and Keturah sat with me. And we spake of the Year that was nigh unto its ending, and of the number of the Years that had increased since first we knew each other. And we thought of the Toils and the Troubles and the Things that had Gone Wrong. And we spake of the War and of our sons who went forth unto what we knew not, and how they came again, but how the thing for which they fought still lingered and came not upon earth.

And we called by name the friends who had died, and the friends who had gone afar, and the friends of whom we have no present knowledge. And we thought of many things.

And I said, Keturah, it is harder to look a New Year in the face when one hath taken a careful look at the backs of so many Old Years. For I have seen few Old Years which men did not kick off the back step and slam the back door, while they hasted to the front door to welcome in a Year that was no better when it grew old.

But Keturah said, It is even so; and I have never wished to live over any of the Years that are past. Nevertheless, I am glad of every one that I have lived, and I am thankful with each New Year that we still are living, and that we have courage and faith to face the unknown together.

And I said, Keturah, it is good to look back and to remember that among the many thousands of folk of all sorts and conditions that we have known, there have been few that wished to harm us, and many scores and even hundreds that would do us a kindness large or small. Yea, we have traveled together many years and in many lands, and have received few Curses and many Blessings, few Insults, and many Words of Gratitude.

So we spake unto each other, and we called to mind the names and the faces of our friends, near and far, living and dead, and we were thankful for the Blessings of the Years.

And I said, Keturah, I miss the brown Curls that thou didst possess when first thou camest down the Pike toward me, and the Gossiping Angels were peeking out of Heaven to see how I should fall for thee. Verily, thou wert fair as the moon, clear as the sun, and terrible as an army with banners, and the Angels had no disappointment in the effect of thy vision upon me. But the grey hair is yet more beautiful, and the years that we live together grow better and better.

Now many other things we spake unto each other as we sat there together, on the Reviewing Stand of the New Year, and watched the procession of past Years receding and the dim Vision of Years to come, but what we said the one unto the other concerneth not any one of those who read this Parable. Save only that we face the Future with Undiminished Faith, and we wish unto all our friends a Happy New Year.

Why People Go to Church

By J. Edgar Park

Pastor of Second Church in Newton, West Newton, Mass.

WHAT constitutes a church? Probably Carl Sandburg's method of an anthology of definitions is the most illuminating method of answering from a hundred points of view a question such as this.

What constitutes a church?

Church is the place where man makes an appointment to meet God.

Church is the weekly administration of supernatural soothing syrup by the prosperous to the discontented.

Church is the white spire on the hill that guides the Sunday motorist to the inn.

Church is the gymnasium of the soul.

Church is a place where the ideas of last century mingle with the air of last week.

Church is our poor aged relation standing shabby and forsaken by the side of the road.

Church is a magic where one man in the presence of ten women thinks that by saying, "Let us sing hymn Number 43," he can capture the spirit of God.

Church is the only window that opens out of the workaday world into Heaven.

One could go on multiplying such varied definitions, giving a kind of concensus of the views of many, and serving to loosen up one's own mind, as Dr. Elwood says. The church as we know it is probably all these things and worse, and perhaps better. Many churches are conducted in such a way as to make one profoundly sorry for God, if he feels himself connected with them in any way. Many churches are real centers of spiritual life and such places that even God must love to linger by them and in them, rejoicing in the simplicity, the loving care, the order, the seemliness and sincerity and beauty of both sanctuary and service.

What Constitutes a Church?

We can add still another definition: A church is a place that meets the spiritual needs of men. You cannot keep people out of such a church; if you close the doors they will get in by the windows. I am convinced that these people do not come to church for sociability, instruction or amusement. They come to church to get something that they cannot get anywhere else. Is there anything in the church in your town which a person could get nowhere else? Elsewhere they can get speeches, instruction in conduct, music, social life, and they can even read their Bibles and pray at home. Is there anything to be obtained at church unobtainable elsewhere?

Practically every religion seems to have had at some time or other a prophet who has asserted that all there is in religion is simply being good. The heart of religion is to love your neighbor as yourself, to be a good citizen, pay your debts, be kind to your family, and be in general "good." When Martineau was a little boy he got up on a chair in the nursery to preach to the other children his first sermon. Having managed to stand up, he said, "People, be good!", and so having preached his first sermon he proceeded to get down again. For many people that has always been the whole of religion, the moral side of it; all else has seemed to them the invention of priests and of superstition.

So there are some people who hold that the function of painting is to present as perfect an imitation on canvas as possible of a natural object or scene. But the artist knows that there is more in painting than that. Some modern musicians seem to think that music fulfils its mission in the perfect imitation of natural sounds, but the great musicians know that no program can ever interpret fully in words the meaning of music, otherwise it would have been unnecessary to go to the trouble of writing the music.

So in religion there is more than just being good. Once religion becomes clearly rational and purely moral, the shy spirit of devotion has flown. It is no longer religion, while it may be very good moral instruction that is left.

Religion and Mystery

In the religious sphere we are not only told to love our neighbor as ourselves, but we are also given this mystic command, "Thou shalt love the Lord thy God with all thy heart!" At the heart of religion lies a mystery. It is something that cannot be expressed in words, a sense that there is in life an inexplicable power, and that it is of immense importance what attitude we take towards that power. Just as in the case of music or painting, some people seem to be entirely lacking in this inner sense of meaning unexpressible in words. There are many who understand the meaning of "Do unto others as ye would that they should do to you," who frankly see no point in "Our Father who art in heaven, hallowed be thy name."

With growing experience there comes for most people a sense of this essential mystery of life. We get it when we meet an entirely new experience. You probably felt a touch of this mysterious circumambient world when a few years ago for the first time you saw an aeroplane, the problem of the centuries solved before your eyes. Or when for the first time you "listened in" and felt that while all the time the voices of men upon the other side of the planet had been pulsating in your back-yard, you were now one of the first human beings actually to hear them speak through the trackless depths of the azure sky at the ends of the earth. But usually we hide our shyness in the presence of such mysteries by the use of long words which soon become colloquial and ordinary to use. Still more do we feel ourselves touched by this mysterious world when some phenomenon entirely outside our own ken touches for an instant our daily life.

As a boy I lived in a house leading up to which there was a long avenue. I was not permitted to go beyond the gate. I used to stand at the nursery window in the morning and see my father stride omnipotently up that avenue, open the gate and turn his face towards that mysterious world that lay outside and so disappear. When we touch for a moment some such mystery as that in our experience in the presence of death or birth or the mystery of heredity within us, or in the presence of the starry sky without, we feel again this strange unknown extension of our lives into regions still unseen by us. We feel that we are surrounded within and without by mystery, wonderful, inexplicable.

The Approach to the Unseen

Religion is at its heart the method of man's approach to the unseen. In the history of religion we find men trying to take up the fitting attitude towards this unintelligible mystery, trying somehow to realize it, trying to get into intelligent touch with it. All moral endeavor seems to me to be a result of this primary striving. More good seems to have been done by those who set out to love God than by those who set out to love men.

Historically, says Otto, there are three great gestures made by man in his endeavor to set himself right with the unseen.

The *first* great method is by *self-abasement.* One of the most wonderful accounts of an actual meeting between man and the unseen is to be found in the sixth chapter of Isaiah. When there the prophet feels himself in that mysterious presence, his first reaction is this: "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts."

You will find that the hymn books of the Christian church bear out this method of approach:

> Just as I am, poor, wretched, blind,
> Sight, riches, healing of the mind,
> Yea, all I need in Thee to find
> O Lamb of God, I come, I come!
> Nothing in my hands I bring,
> Simply to thy cross I cling.

So in the Book of Common Prayer all are made at the opening of the service to confess themselves "miserable sinners," we are made to assert that there is "no health in us." In spite of Lowell's statement in the *Bigelow Papers* that it is these phrases that constitute the spirit which makes the church of greater saving power than the press, these phrases are unfashionable today, and are omitted by many churches in their version of the confession. What a comfort they were to those churches that retained them during the war! For in them and in the hymns and Scripture passages such as have been quoted we have the accumulated result of much sincere and often agonizing human devotion and aspiration. You cannot say these phrases, you cannot sing these hymns sincerely if you are thinking of yourself, you can if you are thinking of God.

The *second* great method by which man has approached the unseen is by *Silence.*

Before the war it would have been almost a waste of time to speak to the average English-speaking audience about the power of silence. But our contact with such a superhuman calamity as the war has enlarged our minds in many ways. We have still on Armistice Day feelings too deep and terrible and sacred to fit into any words. We

have stood in the midst of the thronged and motionless street among our fellows, silent, and when the silence was over have looked with wonder perhaps at the tears on other's cheeks, only to find tears upon our own. Then perhaps we understood what the Jews meant when they were refused even to pronounce the name of their God, but were silent in their reading for a moment instead. The musicians have always understood it, Handel in his oratorios, Bach in his masses when they came to the supreme ineffable point, lead up to a moment of a silence more beautiful and expressive than any sound of notes could be. I noticed when I was in Dresden last year that even the cheeriest, chipper, chattering little souls when they came into that room where hangs alone the Sistine Madonna, were involuntarily stilled like the rest into silence. There are all kinds of silences, the drowsy silence, the uneasy silence, the barren silence, but there is also a creative silence when the unseen seems to draw near, when soul is drawn to soul in secret sympathy, when those of most diverse views find their hidden synthesis, because all hear now with spiritual ears the voice of the unseen speaking to them that larger truth in which all seekers are one.

The *third* historic method by which men have sought to come into touch with the unseen is by the method of *ritual*. Without a ritual of some kind a church becomes a lecture-hall. There has been an extraordinary underlying unity among all the various forms of religious ritual which the sun sees in different lands on its daily round. The church which deems itself non-ritualistic is often most hide-bound in its attachment to its particular forms. The types of ritual with which some churches are most familiar are such as these, the ringing of a bell, the reading of passages from a sacred book, the talking with closed eyes with one who obviously is not there, the sprinkling with water, the communal meal. These just as truly as in other faiths the lighting of candles, the burning of incense, the genuflections are methods of making real to us the presence of the unseen and trying to come into communion with it.

The Social Expression

With this experience as background can be built up in any church the foundations for a real social gospel. The mere luxurious, pious and sentimental repetition of "Lord! Lord!" to an imagined Deity is the dangerous degeneracy of all pious forms which turns religion into a mere supersensual petting. But if the preacher find his God—to quote the words of Coe, "where goods are produced to feed and clothe the sons of God rather than for profit and power; where sickness is prevented as well as relieved; where opportunity for all prevails over special privilege; where injustice and oppression give way to justice and freedom; where narrowness of individualism, of class, of denomination, of nation, is being outgrown; wherever in short, friendship and ethical love is gaining a more comprehensive or a more uncompromising control of life"—then matters fall into their proper perspective, the religious service bears as its fruit the ethical life.

That is why I think people come to church, and these methods of satisfying their needs still work. The taste for mere eloquence is gone. That old type of highly colored speech where the metaphor is used by the speaker to express more emotion than he really feels has lost any power it ever had. The demand for instruction is satisfied in other ways. The mere emotionalism of the formerly popular evangelist has been laughed at too widely now as it has been heard by radio by all sorts of people, and its thinness made apparent, so much of it has been mere gaseous ignorance expanding at a high rate of emotional verbosity.

Two great experiences the church has yet to give, the touch in the sermon with a soul that has touched the unseen and has power to communicate some of the experience, and the common drawing near of a whole congregation to the great unseen by such forms as self-abasement, silence and ritual. If Jesus could have said what he felt, he would not have needed to take the bread and break it and give it to them, but he had said all that language could say and yet the miracle of the situation and the opportunity remained unexpressed, so then in a ritual act he expressed that which sometimes we dimly feel in the silence of our Communion services.

In true worship something happens. It is not merely preliminary services. It is the real building of a spiritual temple. When we take part in the service of worship we ought to feel that up from every soul around us is going up its pillar or pinnicle, its spire or great rose window, till the whole congregation is covered by the mystic unseen temple of consecration and power.

Passing of Dr. John Clifford

A Notable Memorial Service

Editors' Note—*"The Congregationalist" is privileged to publish this description of the memorial service for the late Dr. John Clifford, which Dean Edward C. Norton, of Pomona College, who is now in England, has sent in the form of a letter to his brother, Dr. Stephen A. Norton, pastor of Community Church, Manhattan Beach, Cal.*

I am sure you have not forgotten the time twenty years ago when you and I went over to the court house in the Battersea district of London to attend the trial of a Passive Resister in the great fight over Balfour's Education Bill which the Free Church people insisted taxed them to support English Church schools.

This particular Resister, you remember, was convicted and given a jail sentence by a most courteous and reluctant magistrate. But the law was clear, he said, and must be enforced. Then you will recall how the crowd gathered in an open space near the court where Dr. John Clifford spoke words that were both winged and barbed. It was a genuine Boston Tea Party in spirit and never was taxation without representation more mercilessly and eloquently scored. It was grim earnest for that dissenting crowd, and rare sport for us, and we were both greatly impressed with the power and genuineness of Dr. Clifford. From that day I, at least, lost no opportunity of following in his train, and after leaving England I kept informed of his career and with ever-growing admiration. If he was not in any sense a poor, benighted heathen, he was at any rate a first-class fighting man in every holy war.

Today I attended the memorial service in the City Temple. It was one of London's worst days, with fog so thick that the busses loomed out of it like ghostly ships and one saw men as trees walking. But in spite of this bitterly penetrating yellow peril the great church was filled, evidently with those whose lives John Clifford had touched with power, and the spiritual atmosphere was radiantly exultant. The hymns were the special favorites of Dr. Clifford and the keynote of the whole service was struck in the opening one:

We come unto our fathers' God;
Their Rock is our Salvation;
We bring Thee, Lord, the praise they brought;
We seek Thee as Thy saints have sought
In every generation.

The entire service was a psalm of thanksgiving for a life so strong, so courageous, so zealous in every good work, so unmindful of self, so tender of spirit toward all, even those whose ideas and methods he most strenuously opposed.

There were four brief addresses, all most fitting, but I was especially glad to hear the words of the Bishop of Willesden who, while stating that he had never been in agreement with Dr. Clifford on matters ecclesiastical, said he had loved him as a brother and had worked side by side with him for many years in various efforts for social reform. He spoke particularly of their co-operation in the temperance movement, and gave, what seems to me rather rare from an English Bishop, a ringing endorsement of American Prohibition and a fine tribute to American idealism.

I have heard all sorts of comments on Prohibition since I have been in the British Isles and have found the papers here, even as many of our own, vehicles of liquor propaganda, and it did hearten me to hear at such a gathering and from such a man not only a word of kindness for our great social endeavor but a word of cordial approval. I dare say there are at least seven thousand others who have not bowed the knee to this modern Baal, but, so far as I have listened in, their roaring is that of sucking doves.

Dr. Norwood of the City Temple closed the vocal part of the service with prayer in which he thanked God for giving to England such a flaming torch and that He had not permitted its flame to flicker or its wick to smoke but had quenched it in the flameless light that surrounds His throne. Then there was a very fine rendering on the organ of Chopin's "Funeral March," during which all the audience stood in silence, and at its close dispersed in silence.

I went out on the streets of the great city whose lights were dull yellow spots on a sea of fog but with the mind of my understanding enlightened to see anew the measure of a man, and thanking God that in this time of confused and timid counsels there had been at least one man who "kept the honor of a certain aim amid the peril of uncertain ways."

What the British Election Means

By Our London Correspondent

I WAS not far wrong when, a month ago, on Mr. Stanley Baldwin announcing a General Election on a Protection policy, I hazarded a guess that whatever other result the election might have, the British people would not be lured into abandoning Free Trade. The election is over. Free Trade is safe. The British electorate has stamped on Protection. Eight million five hundred thousand votes were cast against it and only five million five hundred thousand voted for it. This is the third time within my political memory that Free Trade has been challenged in England, and on each occasion the Conservative party has been thrown over on the issue. This election was not a normal poll of the people. It was virtually a referendum on one issue, and on that one issue the voice of the English people has spoken emphatically. Concurrently a verdict was also given on another issue—the proposal of the Labor party that the National Debt should be reduced by a levy on capital. Against this nearly ten million votes were recorded. A third issue, the British attitude towards M. Poincare's Ruhr policy, was involved in the election; but since the small section of the British public which endorses the French invasion of the Ruhr remained quiescent during the election, that issue went by default. The cry "Hats off to France" was scarcely heard in the land.

Labor Party Has Come to Stay

But if the General Election has disposed negatively of both Protection and Capital Levy it has opened new territory in British politics. It has left us in a state of hopeless puzzlement. We are still mystified by the confusion it has created. A study of the electoral figures heightens the confusion. In vain we try to work out the implications of this wholly unnecessary and strangely bewildering assize of the people. Some of these implications are becoming clearer day by day; others are enveloped in thick obscurity which only time will penetrate. One thing is patent. Our two party system, which has been our political system since Cromwellian times, has gone by the board. For this election has demonstrated that the Labor party has come to stay and is henceforth to be an abiding challenge to the two old parties which for centuries have shared political rule in this country. It will take us some years to adjust ourselves to this really revolutionary change; but there it is, an accomplished fact which cannot be dodged. Of course the Labor party is no new thing with us. It has been growing up in our midst steadily, but until this election Liberals have somehow chosen to regard it as a sort of radical wing, an extreme lift of historical Liberalism. This election has ripped away that illusion. In scores of constituencies Labor fought Liberalism and throughout the country the Labor party manifested an obviously keener desire to overthrow Liberals than to defeat Tories. They made it clear that they are out to kill the Liberal party and to drive moderate Liberals into the arms of reactionary Tories. At the same time they hope, no doubt, to capture and absorb ardent Liberals with radical predilections into the Labor camp. One has to admit that this wedge has been driven home. Between Liberalism and Labor a battle *a outrance* is set, and will be waged long and fiercely.

There are, as the result of the election, three parties in the new Parliament—Toryism with 255 members, Labor with 193, and Liberalism with 157. In a House of 615 members no party commands a majority. And no two parties will coalesce. Liberal and Labor cannot combine to form a Government. Animosities are too strong for that. A blend of Toryism and Labor would be an oil and water mixture. Toryism and Liberalism might combine for a season; but Liberalism dare not do so because the Labor party already say that there is no difference between Liberalism and Toryism. They said this freely during the election; and any fusion of Liberals and Tories would destroy the Liberal party finally.

So we are thrust upon the Continental system of groups, which without actually coalescing fix up bargains by which one group keeps another group in office, on terms. To British minds this expedient is abhorrent. We see in it potentialities for parliamentary corruption on a dangerous scale. But it has come upon us like a thief in the night and escape from its clutches appears impossible. Two consequences loom before us. It seems certain that we must abandon our electoral method of the direct vote, and adopt either proportional representation, or the alternative vote on the second ballot. To each of these courses objections leap out; but our present system, designed for two party government, cannot work efficiently under a group system. Another consequence may be some legislative provision that Parliaments must run out the period for which they are elected. Five years ago the normal period of a British Parliament was fixed at five years—it had been seven—but that was the maximum period. No minimum period was fixed, since the defeat of the Government on the whim of a Prime Minister might at any time end the course of a Parliament. With the group system in operation the need for a minimum period becomes urgent, simply because we could not stand the upset and expense of the elections that would inevitably result. This 1923 election has thrust us into a new Parliamentary era. The old moorings have been shifted and our constitutional history is given a twist that promises us some curious tangles.

What Will Come Next?

What will happen? I am tempted to drop into American slang and reply "Search me." Certainties are not in sight. But the probabilities are that soon after meeting Parliament on Jan. 8 the Baldwin Government (which, acting quite constitutionally, has decided to continue in office until dismissed by the House of Commons) will be defeated on an amendment which the Labor party will so draft as to secure the support of Liberals. This will inaugurate "group action" in our Parliament. For while the Liberals will vote with Labor to demolish the Conservative government they will leave it to Labor to form an alternative Government.

This first British Labor Government will have no majority of its own. It must look to Liberals to give it a majority. So the Liberal party will really rule though it will not be in office. The Labor party will have to frame all its measures so as to secure Liberal support. It must abandon, for the time, all thought of a levy on capital and all its ideas of nationalizing land, railways and the means of production and distribution. It will have office but not power. Literally it will only live as long as the Liberal party wills it to live. Mr. Ramsey Macdonald will be Prime Minister but Mr. Asquith will be dictator. This is an unpleasant prospect for all parties concerned but no way out seems open. One possible advantage is discernible. If we are ever to have Labor Government it is surely all to the good that Labor's first experiment in government should be made under conditions that make the experiment almost inocuous. Labor will gain experience in circumstances that rob its inexperience of perils to the state. This fact accounts for the complete absence of panic over Labor's impending advent to office. People who do not like Labor as a political party squirm; but they are not unduly alarmed. The Stock Exchange and the money market are not palpitating. The innovation is being gently forced upon us, and we do not feel that we are living in revolutionary times or that the bottom is falling out of all things.

I am reflecting British opinion rather than expressing my own—which is perhaps of small concern to any one. I confess that I stand in no terror of Labor party rule. I have seen the Labor party grow from small things to great. I know most of its leaders and know them to be men of sterling integrity and (in many instances) men of high Christian character. Like Lord Haldane I find more genuine idealism in the Labor party than in any other party and, though the Scottish socialistic element is menacing, I have no fear that the Labor party will be hustled into any mad courses by the extremists. Mr. Ramsay Macdonald who will be the first Labor Prime Minister, is a dour, austere Scotch Presbyterian with Covenanter blood in his veins. He is an evolutionary socialist and no revolutionary. Scholarly, logical, far-sighted and courageous, he is the sort of man who will turn and rend his own extremists if they harry him.

Mr. Macdonald's chief lieutenants, Mr. Arthur Henderson, Mr. James H. Thomas and Mr. John R. Clynes, had experience as Cabinet ministers during the War and acquitted themselves splendidly. Men like Mr. Sydney Webb, the Fabian author and the greatest living encyclopædia on social questions, Mr. Percy Alden, the Congregational minister who headed the Mansfield House University Settlement at Canning Town in East London, Mr. Hodges, the secretary of the Miners' Federation, Miss Margaret Bondfield (who will perhaps be the

first woman to hold office in a British Cabinet and who has a wonderful record as a leader of women workers and a great reputation as an orator)—these are some of the people from whom Mr. Ramsay Macdonald will create his government. And all are of mental quality and exalted character. The British Labor party was founded on a religious enthusiasm for social righteousness, and it has always had a very strong element of avowed Christian men in its personnel. Forty-six of the Labor M. P.'s in the new Parliament are Free Churchmen. Some of them are Methodist local preachers, others are Sunday school workers and Brotherhood speakers.

Not a few of these men raised themselves (as Mr. Bernard Shaw once said) in Methodist chapels and it is the religion behind them that has given them their leadership in the Labor movement. Their radicalism came out of their Christianity. One of them, Mr. George Edwards, who won a striking victory in South Norfolk, is a Primitive Methodist preacher now seventy-three years of age. His father had two dollars a week as a farm laborer. He began work himself when he was six. Before that he had spent a winter in a poorhouse because his father had stolen a turnip from his master's field to feed his family of seven children who were starving. That made George Edwards a radical. What else could you expect? When he married his wife taught him to read the Bible and he became a Methodist "exhorter." But his radicalism survived. He is not an extremist; he is not what Americans call a radical (we use the word in another sense); but social amelioration is an integral part of his gospel. And there are many like him who have been driven into the Labor party as well as many "intellectuals" who have thought their way into the Labor party.

Large Problems to Be Solved

At all events, we are to have a Labor Government and I can well imagine that America will watch its proceedings with curious eyes. I fancy its reign will be short and that its fundamental purpose will be to maneuver for such a position that it can appeal to the electors fairly soon on some popular cry which will place the Liberal party at a disadvantage. It is faced with appalling problems. Though unemployment is shrinking we have still over a million compulsorily idle workpeople. Though trade is improving slightly the upward tendency is painfully slow and Europe, on which our recovery depends, is seething with hate and still very far from any peaceful resumption of commercial life. Our national finances staggering under war debt and shrinking returns from Income Tax are giving occasion for anxiety and the financial year may end with a terrific deficit. Capital is shy and money is going abroad. All these factors will harass a Labor Government, and it will be no painted ship sailing on a painted ocean. But, somehow, we always weather our storms and pessimists get a poor inning in England.

Arthur Porritt.

The Holy Places and American Churches

Archbishop Panteleimon in New York

By Frederick L. Fagley

THE Christmas season is an especially appropriate time to consider Bethlehem, Jerusalem and the Holy Places of Palestine. Archbishop Panteleimon Athanassiades, of

Archbishop Panteleimon Athanassiades
Special Representative of the Patriarch of Jerusalem

the Patriarchate of Jerusalem, has come to America as the representative of that ancient religious body which centers in Jerusalem for this very purpose. This body of Christians has been the custodian of many of the Sacred Places of Palestine through the centuries.

There is no spot in the world which is so significant to Christendom and around which cluster so many precious memories as the Holy Land—Jerusalem, Bethlehem, Nazareth, Olivet,—the Sacred Places in the life of Jesus Christ our Lord. It was there that was enacted the world's greatest event in the sacrificial death of the world's Savior. This transcendent fact of history is central in the faith of every branch of the Christian Church. Anything which threatens the proper care of the Sacred Places will, therefore, challenge the attention and loyalty of Christians throughout the world.

These sites in Palestine have been protected, cherished and cared for from time immemorial in large part by the Eastern Orthodox Patriarchate of Jerusalem, which goes back for its inception to the Bishopric of Jerusalem under James, "the Lord's brother." Its faithful guardianship of these places during the centuries of the early church, the Dark Ages, the Crusades, and down to the present time puts the Church Universal under an obligation which Christians should gladly discharge.

As a direct result of the World War and the Russian Revolution, this ancient, historic Church is now facing a crisis which threatens its very existence. The abundant revenues from Russia have been cut off. The streams of pilgrims and their generous gifts have ceased. The fall in the rate of exchange and the impracticability of discontinuing entirely its extensive religious, educational, charitable and medical activities have added to the financial problem of the Patriarchate.

An American Committee has been formed, representing the various religious bodies, under the general direction of the Federal Council of the Churches of Christ in America, with the active co-operation of the leaders of the Episcopal Church.

The first and specific task which this commission is seeking is to secure funds from the various church bodies and from individual Christians who recognize their obligation to the Patriarchate for its age-old guardianship of these Sacred Places. We feel that an appeal for two million dollars with which to eliminate the present situation created by the War is warranted because of the fact that the Sacred Places may pass out of the custodianship of the Patriarchate which received it from James the Apostle. This custodianship should be protected when necessary by the churches and Christians of the West, representing Christianity as a whole. On the other hand, if relieved of its present obligations, the regular income of the Patriarchate which now goes to pay interest should be sufficient for the proper maintenance of the Sacred Places. For years these places have been the object of envious desire on the part of many. The Patriarchate of Jerusalem has been faithful to its trust. In the day of its adversity it should be helped to pass safely through the crisis.

The commission also will further co-operate with the Patriarchate in devising new plans for the administration of its business affairs, and also in providing against a recurrence of the present difficulties. The permanent American commission will attempt, moreover, to unify all the movements whose common purpose is to preserve the Sacred Places of the Holy Land from neglect, exclusion or exploitation. It is understood that with the consent of the Patriarchate, the Commission will endeavor to separate from the general problem of financing the Patriarchate the question of the care of the Holy Places, and that in the oversight of this work representatives of American churches shall have a share.

At a dinner recently held under the chairmanship of Mr. George Gordon Battle, a number of interested New Yorkers came together to lay definite plans for carrying forward the work of this Committee and securing funds to assist in re-establishing the Patriarchate. Among those taking part in the dinner were Hon. George W. Wickersham, Dr. John H. Finley, Bishop Lloyd, Dr. MacFarland, and Dr. Montgomery. Mr. Wickersham made a challenging speech. He called the attention of those present to the large place Mount Vernon, Bunker Hill, and other national shrines play in stimulating patriotism, which, Mr. Wickersham said, is one of the finest attributes of human character.

Along with patriotism stands religion, and religion likewise needs its shrines; and what greater shrines than these localities which saw the earthly activities of Jesus

Christ—Bethlehem, the birthplace of Christ; Nazareth, where he passed his boyhood; the Mount of Olives; Gethsemane; Calvary; and the Holy Sepulcher in Jerusalem, perhaps the most sacred spot in all Christendom.

It seems to be the general attitude of this Committee that our American churches should stand by this sister church, both because of its history and because of its position. Should it pass out of existence there is danger that powers hostile to the democracy of Christianity will sweep over that land in full control. There is danger that the very maintenance of the Sacred Places will be affected. The appeal comes to us to do something, and in determining one's response to this appeal a person should think also of the missionary activities that this sister church can carry on. In helping this church there will be no direct statistics of conversions. There will be no intention to proselytize. The representatives of the church are already filled with Christian zeal. It is their hands that are tied and thus rendered impotent through the load of debt that presses upon their church.

Helping this church is a new phase of missionary activity. It is an activity which, as has been said, may be tremendously remunerative in the work of spreading the good news.

Summer Student Activities in 1923

By Frank Lincoln Moore

Secretary of Missions, Congregational Home Missionary Society

THE amount of work accomplished by the students during the brief vacation months is surprising. The reason lies in the fact that when they reach their fields they without delay roll up their sleeves and pitch in. The list of their activities as given in their monthly reports to the Home Missionary Society is a long one. All told, there were more than one hundred students at work during this past summer, fifty going out under the National Home Missionary Society, and the balance commissioned by the superintendents of self-supporting states.

The students this year were scattered from Florida to the Pacific Coast. They worked in cities and villages of the South and prairie towns of the Middle West, and some of them found themselves miles from a railroad, far across the ranges of the Rocky Mountains. A few of the young men returned to fields they served last year, where they received a royal welcome; others went to places entirely strange and found themselves amid surroundings so utterly unlike any former experience that the facility with which they adjusted themselves to the new conditions was all the more remarkable. We regret that we have room to relate only a few of their experiences.

One college boy returned to a Western field where he served last year. He was surprised to discover that the "gang in the barber shop, the town hall for gossip," welcomed him so warmly. He discovered that there was a respect and admiration for the work of the church and those directing it not known before. This young man acted as assistant to a minister who is strictly on his job and has made the church not only a respected institution but a commanding force in the whole community. This student's duties for the summer included putting the tennis court in order, coaching the baseball team, writing church notes for the weekly paper, the oversight of the game room in the parish house, and running a jitney on Sunday into the hills to bring the children to church and Sunday school.

Another student found only twenty children, out of fifty in the village, who were enrolled in the Sunday school. There were no regular organized activities among the young people whatever. He organized them into Boy Scouts and Camp Fire Girls. He organized a junior choir for church services and an adult mixed quartet. He was able to link the agricultural interests of the community with the agricultural department of the county. He found the community composed of many denominations, including Seventh Day Adventists and Mormons. Unity of action for such a heterogeneous group is usually difficult to secure, but for the summer, at least, they heartily followed the leadership of this enthusiastic young man from the East.

Another boy from an Eastern school went to a one-crop country. The men work in the alfalfa fields from early in the season until late in the fall, seven days of the week. Few people of the valley think of stopping work on Sunday. As a consequence, the church services were practically devoid of men during the summer months. Not to be defeated in reaching the men, he went to work in the hay fields with the head of the house and the hired men. Here, he says, he found that it was a most natural thing to turn conversation toward religion, and he was able to bring a new attitude toward Christianity and the Church. He wrote:

My greatest service here was in the establishment of these contacts with the men in this natural way. I found it not difficult in the least to hold a place as preacher and representative of the church with them in this informal manner. Little can be done through Sunday sermons, as the men would not stop their work to attend church, but the week-day discussions during the meal or after dinner or on the way to the river for a swim in the evening accomplished much. The community manifested a lack of spiritual thinking. Very little has been done for the young people or anything regular in the way of organized religion.

Still another student, on the great prairies of North Dakota, started work in three distinct places, organized a recreation club for the children at one point, cleaned the schoolhouse and established preaching services at another, canvassed the community and got a little group together for an evening service at a third. The great distances between points were covered by an automobile.

One of the most difficult tasks was faced by still another young man in a decadent mining town. At one time this community counted its residents by the thousands. Today there is not half the population of two decades ago. It was the privilege of this young minister to gather the children in a Sunday school, to visit the families in their homes, and to discover leadership among the people themselves to carry on the Sunday school and young people's organization after he returned to school. For a young man to keep up his courage in the face of such a situation reveals genuine heroism.

Not a few of the young men found themselves in churches that had been split asunder by neighborhood feuds. With cheerful disregard of all such difficulties, they called on all the people of the community, invited them to the various services of the church, and before the people knew it they were once more working together. In one small village of only fifty people, the town feud was keen. There were but six members of the church, and the attendance was ordinarily very small. There are evidences that young life was able to heal many of these wounds.

Church vacation schools were conducted in several of the Western states. Such an approach finds ready response in every community where there are a number of children. Often these schools bring together boys and girls ten or even twelve years of age who have never before had the privilege of attending a regularly organized Sunday school. When the schools start, many of these young people are unable to sing a Christian song or repeat a passage of Scripture. At the close of ten days or two weeks' sessions, they have learned several songs and have become somewhat familiar with the greatest stories and incidents of both the Old and New Testaments.

These students performed a great service, and the experience constitutes a significant chapter in the preparation for their life tasks.

A Ranchman's Home

Stacking Alfalfa, the Main Crop in this Section

With the Schools and Colleges

Congregational Leaders in the Making

By Warren P. Landers

In the School of Religious Education and Social Service of Boston University is a considerable group of young laymen and women and youthful ministers, who are being fitted for leadership in Congregational churches. As many important pulpits in our denomination have been filled from the School of Theology on Mt. Vernon St., Boston, so this later branch in training assistants and church school workers easily finds its essential place under the distinguished guidance of Dean Walter S. Athearn and his associated faculty.

In 1921 the Congregational young folk of the school organized the Pilgrim Club. This year it numbers 37 members. Today the club is seeking closer affiliation with Congregational interests, and welcomes co-operation from leaders in the denomination.

That the membership is already functioning in Congregational churches is evident from the following summary of activities:

In pastoral service: Charles C. Keith of Boston, at North, Abington; Harry E. Titus, at First, Hanover.

Directors of religious education: Wilbur H. Davies of Boston, at First, Stoneham; Gerald Hamilton of Topeka, Kan., Fine Arts and Young People's, First, Lynn.

Departmental superintendents in church schools: Miss Alice G. Reynolds of Newton Highlands, Mass., superintendent of junior department, First, Newton Centre; Miss Abbey Strong of Beloit, Wis., musical director for young people and juniors, Old South, Boston; Miss Juanita M. Dill of Jamaica Plain, president senior department, First, Hyde Park; Miss Flora Nolan of Hyde Park, assistant superintendent of kindergarten, First, Hyde Park; Miss Evelyn Dougans, beginners, Roslindale.

Teachers in schools and directors of young people's work: Philip C. Landers of Milton, Union School, Winthrop, and East, Milton; Miss Nell G. Williams of Pelican Rapids, Mich., instructor in athletics for girls' clubs; Miss Helen E. Fraser of Salem, Ill., B. U. Demonstration School of Religious Education, Malden: Miss Ruby Fletcher of Poughkeepsie, N. Y., Morgan Memorial, Boston; Miss Beryl I. Bartlett of Lyme, N. H., teacher training class, Central, Chelsea; Miss Elizabeth McBride of Mansfield, O., teacher training class, Calvary, Arlington.

Teachers in home schools: Edwin C. Field, West, Somerville; Miss Virginia M. Smith, Wakefield; Miss Ellen Peterson, Hyde Park; Miss Ellen Kee, Porter, Brockton; Miss Freda Newton, Sharon.

Several have found service in the field of religious journalism: Miss Marion Coleman of Windham, Ct., with the *Wellspring;* Harrison Fowler of Roslindale, editor of the yearbook for the school.

Upon the basis of past experience the remainder of the Congregational group is fitting for special work; the Misses Maude E. Davis, of Wells River, Vt.; Priscilla A. Hager, Boxboro; Priscilla A. Woodman, West Boylston; Emma Holmes, Center Harbor, N. H.; Dorothy Fraser, Hyde Park; Mabel Craig, Belfast, Me.; Emma L. Huse, Boston.

In addition, in the graduate department, Chih T. Sheng of Fu Chau, China, and Miss Mary McClure, five years in Shansi Province, are frequent speakers in the churches upon Chinese facts and problems.

Changes at Illinois College

The 95th year of Illinois College was begun by the chapel service on Sept. 19. This is the first year that the registration has been limited. The quality of prospective students has been closely examined in order to make certain that the students are worthy of the advantages offered. The enrollment at present shows 310 students, or 49 more than were enrolled at this time last year. Many important repairs and improvements have been made about the campus during the summer. Perhaps the most important improvement is the completion of the new chemical laboratory in the basement of Sturtevant Hall. This laboratory extends under the west end of the building and will be used for the advanced work in chemistry. It is a well-lighted and well-equipped laboratory that will make the department of chemistry one of the best equipped departments of the College. About $52,000 have been spent in repairing and improving Sturtevant Hall, as compared with $36,295 provided by insurance and special subscriptions for this improvement. An effort will have to be made during the year to secure additional subscriptions in order to pay for the work.

Lecturing at Hartford

In the continued absence of President W. Douglas Mackenzie on account of illness and the uncertainty as to the time when he will be able to resume his work, Rev. George H. Barrow, Ph.D., an Episcopal rector of Chelsea, Mass., has been chosen to give Dr. Mackenzie's course in Systematic Theology for the first semester. Dr. Barrow is a Harvard man and received his Ph.D. from that institution in 1917. He is the author of an excellent work on *The Validity of Religious Experience,* and has lectured in systematics most acceptably in Berkeley Divinity School, Middletown, Ct., for several years.

Golden Rule Sunday at Northfield Schools

The Northfield Schools have forwarded to the Near East Relief Committee a check for $210.50, representing the amount saved on Golden Rule Sunday, Dec. 2, at the Northfield Seminary and Mount Hermon School. The usual roast dinner was used as a basis for figuring the difference in cost. The East Hall girls also went without the dessert which the Seminary students saved from their Thanksgiving boxes, and sent apples, oranges, nuts and candy from these boxes to the children of the Barber District Sunday School, a Sunday school conducted by the students in one of the rural districts of Northfield.

The Hostages of God

By Agnes Danforth Hewes

It seemed to me that life
Had never been so full of riddles
As now, when, war ceased, peace is not come.
For is this peace, this day of restlessness,
Of wranglings, dissensions bitter,
Obedience scorned, authority, divine
And human, tossed aside, yes, flouted?

O God, I cried, that thou wouldst show
Thy Will, thy Word, as in the ages past,
That we might see and know
What is thy Law, and therein
Set our feet and humbly walk!

Suddenly there flashed a quickening memory
Of an old Talmudic story I had heard.
It ran this way:

God, about to give his law
To Israel's hosts, his chosen people,
Asked from their leader, Moses, hostages.
And Moses, hastening to obey, chose first
The Patriarchs—"Who but they?—
Heads of the tribes and pillars, so,
Of thine own commonwealth."

"Not so," God said, "Search, thou, again."
And Moses, praying that his choice might fall aright—
"The Prophets, Lord! Through these
Thou makest known thy Will.
Hostages, they, most meet for the giving of the Law."

"Not even they," God said.

And Moses, wondering, perplexed,
"Jehovah, what wouldst thou have?
Not Patriarchs, not Prophets—Who, then?
Our homeless host of desert wanderings,
Whom else have we to offer
The Most High, the Only One?"

Then in the silence wherein God seemed withdrawn,
Moses took count once more of Israel's host,
That strong-browed people, patient-turbulent,
Who waited for the Law.
And all at once his gaze fell on the children,
The many and the many! (How had he not heeded them before?)
Yet—now the scales were fallen from his eyes—
How empty would this vast assemblage be without them!
Ah, sweetest wisdom of those baby-brows,
Ah, boundless promise of their young-eyed faith,
Ah, Youth a-throb for manhood's eagle flight!
Yet, could it be that these, the youngest, smallest, weakest—

And God, meeting the half-born thought,
Made answer in the still small voice
He ever has revealed himself to man:
"Even so, the children! For whom the Law if not
For them, themselves the promise of the years to come?
Hold they not the future in their hands?
Nay, more, they *are* the future!
They are your fruits most perfect, and therefore
Hostages most fit for Israel's Most High.
Receive ye, now, the Law!"

So far a-field we seek for our solutions,
And, lo, we find them at our doors, our hearths.
This was the answer to my vexed perplexity,
The children—yours, mine, ours!
Too often we're content to say,
"Flesh of my flesh, bone of my bone,
I've clothed you, fed you, toiled for you!"
That, too, yet more, oh, more!
(Man does not live by bread alone!)
Say, also, father, mother, "As this child
Is the measure of my hand's performance,
So let it be the measure of my soul's, no less.
That which I've reached toward,
Let him grasp, climb up to, higher, better.
That which I *would* be, let him *be!*"

So shall our children be the Hostages of God,
The measure of our fitness to receive his Law,
Our best made better, our highest, higher.
So shall the Law be ours—and only so;
The Law, not of man's making—mere
Petty rule, expedient and compromise—
But that Law which, from God himself proceeding,
Makes of this earth of ours, God's earth.

OUR INVALID PARISH

Winfred Rhoades
Pastor

D. and C.

From Maine to California friends of *Our Invalid Parish* have been interested in the question about how the time can be made interesting.

One valued correspondent, keeping carefully in mind cases such as that which called forth the question—the especially frail or handicapped—suggests the keeping of a Line-a-Day book. "No days are so monotonous," she writes, "that something does not give them variety,—a letter or a call from a friend, some piece of news, a birthday, weather of all sorts, events of interest in the family or community or nation." If the little book be chosen which is arranged for a five-year period, the power of comparing day with day, year after year, adds to the interest of the record. The sick one would find occupation in watching for things to enter, and in deciding what to write in his exceedingly limited space (or to dictate, if he himself is unable to write), and how to state it with necessary brevity, and yet adequately.

A dear and lovely woman who kept such a book a few years ago, used to make occasional entries under the mystifying initials D. and C. First would come the brief summary of the day's doings, and then some such thing as: "D. and C. Clear sky." That entry was made on a winter day when the cold made it hard to be out, and yet she had to be out. Another day it was: "D. and C. Concert and walk." A friend had taken her to hear some music, and then had accompanied her back to the office and its waiting tasks. "Talk with Miss —— on car," "sermon and sky," "telephone from ———," "ride on front of El. train,"—such were the entries.

And what do D. and C. stand for? Distinction and Charm! A day might be spent over the usual round of business routine, but it acquired distinction and charm if a new prayer book was purchased, or the eye glimpsed a bit of glory in the sky, or the office duties were broken by a moment's telephone call from a treasured friend. Distinction and charm do not depend upon unusual happenings. The music of the raindrops on the roof may give them, or the blue of the shadows on the snow, or a thought that steals into one's head. The point is that one is looking, not for the boredom of a day, but for its interest.

A blithesome letter from another correspondent tells how a young woman, a victim of tuberculosis, busied herself at making a more elaborate day-book. "The first entry was a cartoon which gave her many hours of planning and practising, and which at last showed a procession of 'bugs,' father, mother, and children of all sizes, with diminutive suit-cases." The legend for this cartoon was "Mr. T. B. and family move into their new quarters!" Other pages of the book contained snap-shots of the "victim," of the "Boss" (the doctor), of the patient's husband driving off to town while she herself, bundled in furs, stayed behind on the piazza, a visiting yoke of oxen, the cats, a neighboring dog. One picture of a sled, headed for town, was labelled "Bow-wow!" "Can you guess," asks my correspondent, "that its load was *bark?*" Humorous and suggestive quotations were included; the net earnings from raffia work, knitting, and Christmas wreaths; the music she was, one great day, permitted to play for just *two minutes;* and so on. The book ended with a sketch of a queer-looking patient in bed and attended by a nurse, and this legend: "Mr. T. B. Bug confined to his bed with an acute attack of Fresh-air-itis."

Closet and Altar

THE DIVINE CO-PARTNERSHIP

For we are laborers together with God; ye are God's husbandry, ye are God's building.—I Cor. 3: 9.

But it is a selfish thing to want comfort only. Christ has something more than that to offer. He offers you a share in his work. He offers you co-operation with himself, the life of a member of his body which is to carry out his work and witness in the world, which is to be detached from material interests, which is to seek first the Kingdom of God.—*Charles Gore.*

Because He so valued man's personal will, He would do and will do nothing without it. As with God in Christ then, so now; God's redemptive action on earth is so broken and obscure, so fragmentary, because he is determined to have means for the work. He will lay himself beside man, he will put himself in harness with man, he will keep pace with man; he will go only so far as he carries man with him. And man is irregular, and man is uncertain, and man is fitful, and man is obscure; and therefore God submits to fitfulness and obscurity.—*Henry Scott Holland.*

Too long have I, methought, with tearful eye,
Pored o'er this tangled work of mine, and mused
Above each stitch awry and thread confused;
Now will I think on what in years gone by
I heard of them that weave rare tapestry
At royal looms; and how they constant use
To work on the rough side, and still peruse
The pictured pattern set above them high.
So will I set my copy high above,
And gaze and gaze, till on my spirit grows
Its gracious impress,—till some line of love,
Transferred upon my canvass, faintly glows;
Nor look too much on warp and woof, provide
He, whom I work for, sees their fairer side.

Dora Greenwell.

By enlisting in the service of God we enter the one profession which is continuous through time and eternity, in which the work done here and now contributes to the great hereafter, in which nothing is lost or left out but all our efforts which are made "in Christ" move on, accumulating in one ever-broadening stream.—*E. A. Burroughs.*

Some of us know what it is to be miserably afraid of making mistakes in our work. How graciously he meets this with "I will direct their work in truth."—*Frances R. Havergal.*

O Thou in whose merciful fatherhood we are content to rest, help us to know that thou are near us today and every day of these mortal lives. Give us, we pray thee, that strength which can come from thee alone, that faith in the power of good deeds and purposes which can enable us to overcome the infirmities of our nature and not only acquiesce in thy will, but be zealous for its fulfilment. May a sense of the true value of life restrain us from all unfruitful wanderings from the way appointed for us. Give us the patience of thy saints, the wisdom of thy prophets, the self-devotion of thy martyrs, and let our worship place us within the limits of the great church universal which embraces divine love and human service.

Julia Ward Howe, abr.

[Assembled by Isaac Ogden Rankin]

CHRISTIAN ENDEAVOR

The Master at Prayer

Comment on the Christian Endeavor Prayer Meeting Topic for Jan. 13-19

BY CHARLES ERNEST WHITE

Topic: How and When Jesus Prayed. John 17: 1-26.

Light from the Bible Passage

This is the *Lord's Prayer,* rather than that in Matt. 6, which is rather the Disciples' Prayer. Jesus was always a man of prayer. It is really a personal prayer, but offered audibly before his disciples for the effect on them. Coming from a time of sadness and just before his worst agony, it is calm, courageous, strong. His only request for himself is for the return of his glory which he possessed in heaven before coming to earth. His choicest name for God is Father, whose will he has ever sought to fulfil. In this prayer, coming at such a tense time in his life, only a small part is for himself. His main concern is for the disciples whom he is to leave to carry on his work. They must continue to be kept by the Father. And then he prays for a wider company of believers through all the ages, for their unity of spirit, and their closer union with the Father, who would draw all men together.

Leads for Leaders

As Endeavorers who pledge themselves to the prayer-life, no more valuable meeting can be held than this—to sit at the feet of the Master in and of prayer.

What will be necessary for us to be good pupils? In what frame of mind must we sit at his feet?

Is our lesson one of imitation or of mood and method? Are we after words to use or trying to catch the spirit behind his prayers?

Some of the Master's times of prayer are: Matt. 14: 23; 26: 36; 27: 46; Mark 1: 35; 6: 46; Luke 6: 12; 9: 28; 23: 34, 46; Matt. 19: 13; Luke 3: 21; 5: 16; 11: 1. Note carefully the local surroundings; the spirit of the people around him; the things on his own mind; the sort of answers he expected from God.

Thoughts for Members

"Prayer must mean something to us, if it is to mean anything to God."

"Hidden in the hollow of his blessed hand,
Never a foe can follow, never traitor stand,
Not a blast of worry, not a touch of care,
Not a surge of hurry, reach the spirit there."

Prayer is a distinct, unique, elemental power in the spiritual universe, as persuasive and as constant as the great occult powers of Nature. —*Austin Phelps.*

The Master is counting on us to use the life and the gold committed to our trust, and the power of prayer, to go out and take to the very end of the earth.—*S. D. Gordon.*

For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?

—*Tennyson.*

A Moment of Prayer

O Thou who movest men to call upon Thee, move afresh on our hearts, we pray. Let us look again on Thy Son, our Lord, in his moments of prayer, that like him our whole life may be filled with the spirit and the practice of communion with thee. Amen.

AMONG THE NEW BOOKS

Nature Books

JIMMIE, by ERNEST HAROLD BAYNES (Macmillan. $1.60). The true story of a black bear cub who was kept as a pet in the author's family until he became too large and strong to be trusted. It is an amusing account full of humorous incidents, and the story is well told, and well illustrated with photographs taken by the author.

WINGED SEEDS, by BERTHA OPPENHEIM (Macmillan. $2.25). A lively, enthusiastic story of life upon a farm. It tells about the experiences of the writer and her doctor husband. How they established themselves upon the farm, how they learned what to do and how to do it, and the results in pleasure and in other ways. A very intimate and altogether delightful story. We hope it is true, as it seems to be, and that others may have as good luck in such farming.

PEONIES IN THE LITTLE GARDEN, by MRS. EDWARD HARDING (Atlantic Monthly Press. $1.75). The editor of the *Little Garden Series*, Mrs. Francis King, calls this "the best and clearest popular guide yet written on the peony, readable and practical on every page." The author tells us that there are 18 or more species of peonies and that she confines her discussion to the Chinese peony (*P. Sinensis*), the ideal species for growing in the little garden. "It is pre-eminently a cold-climate flower." She says, "Had I but four square feet of ground at my disposal, I would plant a peony in the center."

THE CANOE, by ROBERT E. PINKERTON (Macmillan. $1.00). An attractive, valuable and readable addition to the *Outing Handbooks*. "It is the purpose of this book," says the author, "to make the safe use of the canoe more universal, to show its possibilities, and to point out its abuses." He has a high opinion of the canvas canoe, "the best all-round craft." He discusses, however, all makes and models. There are chapters on the paddle, paddling, portage, packing, beds, tents, cooking utensils, clothing, making camp, etc. A dozen illustrations assist the text.

THE ADVENTURES OF A LION FAMILY, by A. A. PIENAR (Longmans, Green. $2.00 net). The author is a young Dutch South African, and knows his subject. He is at home among the wild beasts and understands them thoroughly. He has pictured in a remarkable way the life story of the lion from birth until the last mortal agony. He interprets the feelings, the instincts, the memories and reactions of the animals, as well as their outward movements. The scenery and background are depicted in a way which adds to the interpretation. There are other sketches of wild life, including "the two friends," a young hippo and a young rhino. The entire work is well done.

THE BIOLOGY OF BIRDS, by J. ARTHUR THOMSON (Macmillan. $5.00). Every bird lover will find this volume full of fascinating information, which is adapted to the general reader as well as to the special student. It deals with such topics as the mentality of birds, bird flight, adaptation to haunts, migration, courtship and sex, birds' eggs, parental care, birds and evolution, etc. There are nine color plates and fifty-nine drawings in the text.

THE BOOK OF SPORTS AND GAMES, edited by WALTER CAMP (Crowell. $2.00). A revised and enlarged edition of an excellent handbook which covers many kinds of outdoor sports. There are in fact twenty-one chapters: baseball, boating, bowling, camping, cricket, croquet, football, golf, etc. The fact that Walter Camp edits the volume guarantees its excellence. The work is well illustrated.

Recent Fiction

THE ABLE MCLAUGHLINS, by MARGARET WILSON (Harper. $2.00). This is the story which, among 750 competitors, won the Harper's $2,000 prize. It is a stirring tale of the life and experiences of a group of Scotch pioneer families in Iowa at the close of the Civil War. There was the first McLaughlin, his wife and nine children, his brother and ten, his two sisters and their sixteen, other McLaughlins and sixty-nine children in all! The central figures are Isobel, mother of ten, and her oldest son Wullie and his romance. It is a story of sturdy, religious and fine-spirited pioneer life with its tragedies and also its humorous side. The reader will not wonder that it won the prize, for it is far superior in quality to many "best-sellers."

THE WALLET OF KAI LUNG, by ERNEST BRAMAH (Doran. $2.50). A series of short stories connected somewhat after the fashion of the Arabian Nights Tales, and quite as fantastical. These, however, are Chinese, and narrated after the peculiar fashion of Chinese conversation, which some may find rather tiresome. The imaginative ability of the author is notable, and as a literary production the story is remarkable.

LASS OF THE SWORD, by C. E. LAWRENCE (Dutton. $2.50). A delightful romance of the days of old when young men and maidens dreamed of deeds of chivalry. In this case it is a maiden, apparently the daughter of a peasant, who goes forth seeking adventure and finds it. She is strong and full of courage and carries a bow and arrows for defence. Early in the story she meets the young knight, Tristam Palentyre, also in quest of brave deeds. Around these two the plot unfolds and it is told in charming fashion.

DEIRDRE, by JAMES STEPHENS (Macmillan. $2.50). From birth to death the story of Deirdre is told. It is Irish folk-lore and includes Maeve (afterwards Mab, Queen of the fairies), Conachur, King of Ulster, Fergus MacRoy, Cuchulinn, and other famous characters of legendary days. The tale of war, romance and tragedy is told with all of this author's fine grace of style.

THE AFFAIR AT FLOWER ACRES, by CAROLYN WELLS (Doran. $1.75). Another detective story in which Pennington Wise and quick-witted Zizi are called in to solve the mystery of the murder of Douglas Raynor, a wealthy but tyrannical and ill-tempered husband.

LAZY LAUGHTER, by WOODWARD BOYD (Scribners. $2.00). This story might be called a tragedy of inertia. It is, in fact, a satire on those whom the author, in the opening chapters calls the "Curled and wealthy darlings" of society. It is the fate of the heroine that she is born with an experimenting soul without force enough to overcome the strong family taint of laziness. This mixture of discordant elements runs through all her experience of life and ends in a surrender. The crisp and nervous style fits the theme. It is rather a disillusioning study of social conditions—or rather of a social pocket in which progress is impossible. But we enjoyed reading it.

J. HARDIN & SON, by BRAND WHITLOCK (Appleton. $2.00). On as broad a stage as an Ohio town affords, taken in the days of the second and third generation from its settlement, Mr. Whitlock makes his drama of life in a little group of people. Father and son—the father a stern product of Methodism, the son rebellious and adventurous—the politics of the village, ending in the campaigns for prohibition, business changes, the growth of the town and the country, a loveless and childless marriage with its consequences, an illicit love and the revival of a hereditary and personal sense of duty, all play their part. Early in the story, almost as grimly told as Mr. Whitlock's stories of German outrages in Belgium, comes an account of a series of revival meetings. The elements of American life at this stage of its growth are brought together. It is not a pleasant story; but the romance of the forming life on a new continent lies behind, to give color to the picture.

DANGER, by ERNEST POOLE (Macmillan. $2.00). An excellently constructed story by the author of *The Harbor*. What a tragic situation can be created by a person who is over-zealous for a great cause! Maude Brewer has a passionate desire to help returned soldiers who served in France, but this desire carries her beyond all reasonable bounds until she succeeds in wrecking the life of the one who is nearest and dearest to her. It is terrible to see the workings of a disordered mind, but Mr. Poole has so ably handled the situation that it does not have the flavor of melodrama. The influence of a beautiful life is seen in the portrayal of the old Quaker aunt, Miss Tillinghast. Dallas Brewer is a fine type of young manhood. The other characters are ably drawn. In *Danger* Ernest Poole has given us another gripping story.

THE REALLY ROMANTIC AGE, by L. ALLEN HARKER (Scribners. $1.75). The "really romantic age" is middle life. At least this is what Mrs. Harker sets out to prove in a well-written story that has a great deal of human interest besides the climax of the love-story demonstrating the main thesis.

On Religious Themes

LIVING TOGETHER, by BISHOP FRANCIS J. MCCONNELL (Abingdon Press. $1.75). Addresses delivered in June, 1923, at the University of Southern California. In them the author discusses the growth of fellowship among religious, industrial, national and racial groups. There is an admirable chapter on Church Unity, and other topics are: The Church and Labor, Patriotism, Better Terms with Science, the Color Problem.

THE GREAT REFUSAL, by NEWELL DWIGHT HILLIS (Revell. $1.50). Evangelistic addresses by one of the most eloquent of American preachers, who is both progressive and evangelical, scholarly and intensely in earnest. He is not a literalist, but keeps closely to the real spirit of Christ's teaching which the literalist often misses. There are fourteen of these sermons, on such topics as: The Great Refusal, What If All God's Gifts Be in Vain?, The Beauty of the Christian Life, Man's Greatest Need, What If Christ Had Never Been? Their spirit is admirable, their appeal persuasive and convincing.

HOW TO BE SAVED, by R. A. TORREY (Revell. $1.50). Thirteen sermons of the ultra-conservative evangelistic type. They are written in the author's familiar dictatorial manner with many statements which are unauthorized

as, for example, where he describes Jesus, in the parable of the two men who went to the Temple to pray, as asserting that the Pharisee "went to hell" and the Publican "went to heaven." The fact is that Mr. Torrey says much more about "hell" than Jesus did, and his main argument is an appeal to fear.

ESSAYS IN CHRISTIAN THINKING, by A. T. CADOUX (Doran. $1.60). This is a volume in the "Christian Revolution Series" and contains an interesting discussion, from the sanely liberal point of view, of many of the most important problems of our faith, such as the Personality of God, Miracles, Inspiration, Providence, Prayer, Jesus and History, the Death of Jesus, etc. A sentence or two will indicate the general trend of the work. "We can say that Jesus, just because he was whole man and mere man, was very God. The danger of calling Jesus God is that it is likely to dishonor him by making people forget his true manhood." "The death of Jesus was somewhat more than a revelation in time of what eternally is; it was an experience of God in his relation to man, unique and uniquely significant."

TARBELL TEACHERS' GUIDE FOR 1924, by MARTHA TARBELL (Revell). This is the nineteenth annual volume of this guide to the study of the International Sunday School lessons. The lessons for 1924 include six months in Old Testament History and six months in the Life of Christ. Besides the really helpful and suggestive expository and practical comment and illustrations, there are some good pages of general introduction to the entire course.

VEDIC HYMNS, translated by EDWARD J. THOMAS (Dutton. $1.60). Another volume in the attractive "Wisdom of the East" Series. Its purpose is to promote understanding and therefore friendship between the East and the West. This contains sixty-one selections from the Rigveda. The more of such books there are the better for the world-wide promotion of the Kingdom of God.

THE GOSPEL OF FELLOWSHIP, by CHARLES D. WILLIAMS, D.D. (Revell. $1.50). This last book by the beloved Bishop Williams consists of his Cole Lectures for 1923. The topic was one which peculiarly strikes the note of his whole life, "Fellowship." And his sub-topics are: The Need and Nature of Fellowship, Fellowship Between Races, Between Nations, in Industry, Among the Churches, the Fellowship of the Mystery. It is a choice volume discussing the greatest need of the hour.

CYCLOPEDIA OF SERMON OUTLINES, by AQUILLA WEBB (Doran. $3.00). A large number of outlines of sermons arranged by the books of the Bible and indexed by topics. The preachers are of all denominations. We notice Phillips Brooks, Spurgeon, Maclaren, Dale, D. J. Burrell, and other less known names.

RELIGIOUS DRAMA 1924 (Century Co. $2.00). Ten excellent plays with the religious motive, carefully and wisely selected by the Committee on Religious Drama of the Federal Council of the Churches of Christ in America. We heartily recommend them, either for private reading or for use by church or community organizations. Stage directions are not given, but may be found in original editions, to be obtained from the respective publishers. The volume should be in every church library.

CHRISTIANITY AND SOCIAL SCIENCE, by PROF. CHARLES A. ELLWOOD (Macmillan. $1.75). A sequel to the earlier volume on *The Reconstruction of Religion,* carrying out to their logical conclusion positions there taken. Professor Ellwood opens with reference to the growing hope of "a new synthesis of aspiration with knowledge," the forerunner of a great religious revival. "That there is ground for this belief I shall endeavor to show," he says, "but also that the natural ally of religion is not physical science, but social science." It is this latter alliance with which the book deals in chapters on the Principle of Socialization, the Principle of Service, the Principle of Love, etc. The fundamental need of religious education, and the courage demanded of religious leaders are points duly stressed. The volume may prove to be even more valuable than its predecessor.

CAN I BE A CHRISTIAN? by JAMES O. HANNAY (Bobbs, Merrill. $1.50). Canon Hannay, the eminent and witty Irish author, is better known by his pen-name of George A. Birmingham. In this volume he writes earnestly and clearly to aid men and women who are perplexed concerning the Christian life and faith, men of good will who are out of sympathy with the Church and its traditional teachings. It refers especially to the Church of England but yet is broad-minded and liberal in its appeal.

THE KINGDOM OF GOD, by FRANCIS ASA WIGHT (Revell. $1.50). A good, uncontroversial discussion of this vital theme.

A TRANSLATION OF LUKE'S GOSPEL, by PROF. A. T. ROBERTSON (Doran. $2.50). A fine, scholarly translation which will at once take its place on the shelf with other excellent modern translations of the New Testament. Nearly half the space is given to grammatical notes.

MORE SERMONS ON BIBLICAL CHARACTERS, by REV. C. G. CHAPPELL (Doran. $1.50). A second volume, including, among other characters, Stephen, Jezebel, Nicodemus, Esau, David, Moses, Paul, etc. Sixteen in all.

THE CHRISTIAN LIFE, by RAYMOND HUSE (Methodist Book Concern. 50 cents). A little book of explanation for young people, of such matters as Conversion, Prayer, the Church, the Bible, etc.

MOODS OF THE SOUL, by REV. F. W. NORWOOD (Doran. $2.00). Sixteen sermons by the minister of the City Temple, London, the first one giving the title to the volume. Other sermon themes are "The Day of the Spirit," "Do We Care that Christ Died?," "The Ascension," "Prayer as Power." These are sermons which read well. They are timely, reverent in spirit, in close touch with life, and helpful.

THE BOOK OF PSALMS, by W. M. FURNEAUX (Doran. $2.00). Like all good modern translations of the Scripture this excellent translation of the Psalms will be helpful for the new light it casts on many passages. In beauty and impressiveness of style it does not compare with the authorized version, or the Standard Revision. But in accuracy of translation it may, in places, excel each.

Sermons

BY SUN AND CANDLELIGHT, by ARCHIBALD ALEXANDER (Westminster Press).

FACES THROUGH THE MIST, by JOHN A. PATTEN (Pilgrim Press. $2.00).

WHAT ARE YOU WORTH? by CHARLES L. GOODELL (Doran. $1.25).

A QUEST FOR SOULS, by GEORGE W. TRUETT (Doran. $1.50).

A London preacher in the first book gives forty-two brief talks on religion in the life of every day on such themes as "No Glorious Morning Face," "The Clutching Hand of Worry," "Broken Arc and Perfect Round." They are fine examples of how to put one truth briefly and concisely.

Mr. Patten has an original approach to Biblical themes. In his church in Ipswich, England, he has held his young people remarkably. Here are some of his Sunday evening talks which have done it. Four series of five sermons each on "Bible Pictures of Home Life," "Men in the Shadow," "The Cross Before Calvary," "The Beauty of Christ." These sermons are very suggestive to the American preacher, who has something to learn from his English brethren on Biblical preaching.

As a minister-at-large Dr. Goodell has spoken to many students in the largest universities. These are vital themes presented with dramatic power. They insist that life's chief business is not to make a living but to grow a character. The pertinent questions are, What is your name? Where do you live? What is your business? What are you worth? Who are your friends? And, What do you read?

Dr. Goodell is secretary of evangelistic work for the Federal Council of Churches, but his sermons are a decided contrast to those of Dr. Truett, who preached a series of revival sermons at Fort Worth, Texas, which are typical in appeal, in theological spirit, in pathos and earnestness of an evangelist of the Southern Baptist Church. T. C. RICHARDS.

A Missionary Hero

FRANCOIS COILLARD: A WAYFARING MAN, by EDWARD SHILLITO (Doran. $1.50). Coillard wrote to a friend, "When I receive a letter from some servant of the British Government, I read in thick letters on the envelope, *On Her Majesty's Service;* that gives to the paper an astonishing importance. Well, then! Read also at the head of my letter, in fiery letters, these words, *On the Savior's Service.*" The quotation is significant of the spirit of this peaceful, home-loving man, destined to pass his life wandering amid scenes of turbulence. "I am a soldier, my marching orders are signed; I obey and start; if I fall others will take my place." This was the soul that made Coillard one of the greatest missionaries to South Africa.

Mr. Shillito has told the story well. Significant events are packed into small compass, giving an inspiring picture of a prophetic ministry. His description of Coillard's Christian friendliness toward the heretic bishop of Natal, with whose theological views he totally disagreed, has a pointed lesson for present-day Protestantism. The chapter on "The Soul of Lewanika" is a miniature of the contest between Christian missions and paganism.

This is the third volume in the *Modern Series of Missionary Biographies,* and a worthy addition. HERBERT W. GATES.

Reference Books

A DICTIONARY OF RELIGION AND ETHICS, edited by SHAILER MATHEWS and GERALD BIRNEY SMITH (Macmillan. $3.00). We recommended this volume to our readers when it was first issued a year ago. Now, after a year of use of the *Dictionary,* we can speak with more intelligent enthusiasm. While the articles are not long, and do not cover all the ground which the title indicates, it is wonderfully inclusive and satisfactory. It would make a good present to give to a minister or a Bible school teacher.

THE NEW LARNED HISTORY, VOLS. 5 and 6 (Nichols Pub. Co). We have already reviewed the first four volumes of this new and abundantly revised edition of Larned's great history. The work is to be completed in twelve volumes. The method is to present the facts of history by quotations from standard authorities. Volume 5 extends from Froebel to Intervention. Some of the most important articles are on Gaul, Genoa Conference (1922), Georgia (over 200 pages), Greece (100 pages), Hague Conferences, Hungary, Iceland, India, etc. Volume 6 begins with Inventions and ends with Lydians. It includes Ireland, Italy, Japan, Jerusalem, Jesus Christ, Jews, Labor Organization, Libraries, Liquor Problems, London, Louisiana, etc.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

WITH THE CHILDREN

Lemon Pie—Meringue

By Rose Brooks

"Three more hours a week, indeed! And for chemistry!" Aunt Adelaide exploded at the breakfast-table. "In my day young girls learned to bake bread and pies and were some help to their mothers! Who ever heard in my day of a girl wanting three more hours of school work, anyway? Chemistry, at that!"

Marcia, patient under the accustomed onslaught, looked across the table at her mother, who signaled back a reassuring smile.

"Our day was different, Adelaide," said Mrs. Benton, good-humoredly. "And our day is gone and another day's here, quite another day in many ways. You know Marcia must earn her living one of these days, and as she plans laboratory work, she must take as much chemistry now as she can."

"Laboratory! Chemistry! What girl ever planned years and years ahead like that in my day!" Aunt Adelaide sniffed. "Girls stayed home and helped their mothers,—that's what girls did in my day!"

Marcia, having finished the last crumb of her muffin, rose quietly. "What'll I say, Mumsy?"

"Run along, dear, and tell Miss Allston I'll be down to see her after school closes. Tell her, too, I appreciate the interest she's taking in you. But three more hours! Your program's full as it is, and you're only fifteen, remember. Run along! I haven't said no, anyway."

"Chemistry! And what does she know about making bread and pies? If I had my way—Now in my day— I want to try another lemon pie this morning"—As Marcia slipped into her warm coat she caught phrases of Aunt Adelaide's conversation.

"Mother's an angel," she thought, pulling on her gloves. "Wonder if she ever wishes Aunt Adelaide didn't live with us. Oh, well!" And off she went, troubles left behind, absorbing interests in the hours ahead.

For dessert that night Mother brought in a lemon pie. "Now look at that pie, and I did my level best!" were the words with which Aunt Adelaide hailed its appearance. "Why I can't make a meringue lemon pie the way our mother did, Susan, is a mystery to me. And to think that's the one receipt of hers we can't find. Nobody ever did make a lemon pie that could hold a candle to hers, and nobody ever will again, I'm beginning to think," she added in a voice of real dejection. "Best part of the morning went into that pie, and look at it!"

"It tastes delicious," said Marcia. "Oh, Aunt Adelaide, did Mother tell you she's prob'ly going to let me take my three extra chemistry hours, and maybe I can get to college a year sooner?"

"Chemistry!" fairly snorted Aunt Adelaide. "It's pie I'm thinking about. If anybody can tell me why that meringue didn't stand up, the way it ought to"—

"Maybe chemistry could tell you," suggested Marcia, in all seriousness.

"Chemistry, chemistry! All I hear in this house is chemistry," said Aunt Adelaide, irritably. "Sounds about as sensible as a young girl who came to me once—wanted to cook—and I asked her if she could make corn muffins, and she saw a package of bran on the table and said, 'Yes, ma'am, there's the receipt right on the package.'"

"Were they good?" asked Marcia, innocently.

"Good! Do you suppose I'd hire any girl who didn't know more about muffins than reading a receipt off the package?"

"She was using her brains," defended Marcia. "Brains!"

But Mrs. Benton hastily caught and guided the conversation, and dinner finished in peace.

Two weeks later, Marcia and her friend Alice Winthrop were happily rummaging through a treasure trunk in the attic. "Mother said we could use anything, 'cause she knew we'd be careful," said Marcia. "Oh, Alice, won't it be fun! Have you ever been to a costume party? I haven't. Here's my grandmother's graduation dress. Isn't it ducky—high waist, and these 'dorable little feathers and flowers scattered all over it? I've got to wear it if it fits." And over Marcia's brown, curly head went the fragile organdy of a day gone by.

"Every hook just right," said Alice, fastening the last one. "Oh, Marcia, it's too sweet!"

But Marcia had suddenly turned from animation to a statue, staring at a closely written paper in her hand. "In the pocket!" she giggled hysterically. "Oh, Alice, I've found it, in the pocket!"

"What?" Alice craned over her shoulder. "Lemon Pie—Meringue," she read aloud, scornfully. "To see you, anybody'd think it was a receipt for turning dust to gold."

"The lemon pie! The lemon pie!" caroled Marcia. "Meringue and all!" And seizing Alice, she whirled the length of the attic and back.

"Marcia Benton, are you raving mad?" gasped Alice, laughing in spite of herself. "Why a rising young chemist takes such a violent interest in an old lemon pie receipt"—

"Just it!" sang Marcia. "You've hit the nail on the head! Alice, can you cook? Bread and pies,—the whole business?"

"S'pose I could," said Alice, without interest, again delving in the treasure trunk. "Tells 'zactly how in books and on packages"—To her amazement, Marcia burst into a shout of laughter.

"Oh, Alice, let's! Let's! It'll be more fun than five costume parties. Look at this receipt,—a whole page"—mumbling as she read it—"a whole page telling precisely what to do and what not to do to make that blessed meringue stand up in the air and stay standing up after it's cool. Come on,—Aunt Adelaide's out,—let's ask Mother."

Five minutes later, for in that time Marcia had imparted her plan in all its completeness to Alice, two eager girls stood before Mrs. Benton, quietly sewing in her room. "Why, Marcia!" she gasped, for Marcia was still in the gown of long ago.

"Oh!" said Marcia, looking down. "Oh, yes, it's too darling, and I want to wear it, but I'd forgotten I had it on. Mother, may Alice and I get supper Saturday, here, for us? Aunt Adelaide will be home, won't she? Alice thinks she can stay all night, and if we can have the kitchen all to ourselves, nobody coming in once"—

Used as she was to the unexpected, even Mrs. Benton was taken aback. "You know I don't mind,—I'd like it," she began; "but Aunt Adelaide is pretty particular."

"So are we," said Marcia, dropping a kiss on top of her mother's head. "I know you'd let us! Anything we want to cook, Mumsy?"

"Don't you want me to tell you or show you"—

"Not a word! Not a thing!" said Marcia, firmly. "You just see that Aunt Adelaide is home for supper, that's all we ask of you." On the way back to the attic, she issued her ultimatum. "If I can't make that meringue right, after all those instructions, I'll give up being a chemist, that's what I'll do!"

Saturday afternoon came, and, true to her word, Mrs. Benton abandoned the kitchen to the two girls, who, in big aprons, looked capable and strangely excited.

"All very well to let them take an interest in cooking," grumbled Aunt Adelaide. "But just to turn them loose! If you aren't going in to show them, I am!"

"No," and Mrs. Benton sounded undeniably firm. "No, I promised. You and I are going to sit right here and sew. They'll call when supper's ready."

"They don't know the first thing," fumed Aunt Adelaide.

"They say they want to use their brains," said Mrs. Benton, pleasantly. "Suppose we expect the best, and not the worst?"

"A pretty supper it'll be!" exploded Aunt Adelaide.

A pretty supper it indeed was—table exquisitely laid, a vase of carnations in the center. "I know," said Marcia, beaming at her mother. "Scrumptious—flowers in winter! We earned them. Now, ladies, if you'll be seated?"

No fault could even Aunt Adelaide find. The creamed eggs with their prettily riced yolks were delicious; the salad was new and perfection; the tea was well brewed; the corn muffins melted in the mouth.

"Not bad, the muffins," said Aunt Adelaide, grudgingly, helping herself to her third.

"Aren't they good!" exulted Marcia. "Alice made those."

"Didn't know you could cook, said Aunt Adelaide, turning to Alice.

"I didn't know anybody couldn't," said Alice, innocently. "I just made them from the receipt on the package—it tells about the oven and everything."

Mrs. Benton sat silent, eyes averted, cheeks scarlet. Surely she wasn't suppressing laughter! "What, dessert?" she managed to say, as Marcia began deftly to clear the table. "We didn't expect more goodies. Pie? Surely not pie!" as Marcia laid pie-knife and plates before her.

"Lemon pie," said Marcia, mildly.

"Meringue?" from Aunt Adelaide.

"Meringue," said Marcia, and turned to bring in the glory of the feast. Measured by her own standards, that pie testified that Marcia would not be called upon to give up her chemistry career.

In silence Mrs. Benton cut the pie—no, at the touch of the knife, the meringue did not fall. In silence Aunt Adelaide accepted her piece. In silence they all ate.

It was Aunt Adelaide who at last spoke and in a new voice. "I have eaten the pie—and I would like to eat my words."

In a flash Marcia was on her feet. Flinging her arms around Aunt Adelaide's neck, she gave her a hearty kiss. "Why, Aunt Adelaide," she said, "you're a darling!"

"Beaten at my own game," said Aunt Ade-

(*Continued on page* 31)

OUR READERS' FORUM

France's Course Justified

Dear Mr. Editor:

I have just been reading in the copy of *The Congregationalist* of Dec. 13 the quotation from Mr. Villard, with reference to the course of France toward Germany. While no editorial utterance goes with it, I thing that I see in it the reflection of editorial approval, as evidenced in numerous utterances of late. I am therefore writing a word of protest. The course of Germany in Northern France and in Belgium during the war was unutterably brutal. The atrocities committed by Germany were such as forever to disgrace the German nation. To a great extent these atrocities were gratuitous—entirely unjustified by the demands of warfare. And the course of Germany has been hardly less odious since the conclusion of the war. She has resorted to every possible means to evade the payment of just claims for indemnities. On the other hand, France has been patient to the utmost limit, in pushing her just claims. It was only as a last resort that she invaded the Ruhr. I have been surprised at her leniency toward the Germans, since the occupation began. I have been indignant at the criticisms of France,—criticisms which seem to me to be unjust and unintelligent. I have wished that the critics of France would tell us what they want France to do. Do they want her to give over her claims? Do they want her to submit to the menace of another invasion of her territory by Germany? I believe that the sympathies of an overwhelming majority of the American people are with France, and justly so. I have much admired *The Congregationalist* under its new management, and find nothing to criticize aside from this.

East Orange, N. J. W. W. CURTIS.

(Our correspondent is mistaken in assuming that reference to Mr. Villard's address implied editorial approval of his opinions. We have sought, particularly in this matter of France's action in the Ruhr, and the situation in Germany, to present all phases of opinion with fairness and impartiality. So eminent a friend of France as Dr. Chauncey W. Goodrich, late of the American Church in Paris, has especially commended "The Congregationalist" for its fairness. The real facts and the full facts are not easily obtainable, and Mr. Curtis must be aware that the sharpest differences of opinion exist on the part of those who have visited the Ruhr and who claim to have first-hand information. What we have felt is that France's action in entering the Ruhr was unnecessarily precipitate and endangering to the cause of world peace, when other methods were possible. We have not defended Germany's course, and much as we do sympathize with the sufferings of the German people we believe that those sufferings have been occasioned as much by their own unprincipled political leaders and selfish industrial magnates as by the action of France. All through it is a distressing situation and by no means as simple as some of our correspondents suggest. The fact that while some accuse us of injustice toward France others accuse us of an unjust and un-Christian attitude toward Germany would seem to suggest that we are either very neutral or very impartial. We have not been actuated by any desire to be neutral but only by the passion impartially to present the facts as they ought to be apprehended by the Christian conscience. Therefore, we have given an account of other opinions besides our own, and it seemed fitting that our readers should know Mr. Villard's viewpoint, which is that of a large number of Americans. These remarks apply equally to the communication below.— EDITORS.)

French Attitude Toward Germany

Dear Mr. Editor:

Your comment in the issue of Dec. 13, on Mr. Villard's address, recently delivered at Ford Hall, is interesting reading. There are some things about the report that I do not comprehend, hence this inquiry of mine.

Possibly Mr. Villard has been misquoted or misunderstood; if so, my criticisms are untimely and unwarranted.

I cannot quite understand how, if Germany is collapsing and threatens to drag all Europe down with her, there is any immediate danger of another war. Will this other war be sponsored by a collapsed Germany, or a collapsed Europe? Who are to wage this *other* war, and upon whom? Does Mr. Villard believe that the framers of the Versailles Treaty (*excluding France*) could come together and draft a "*just*" and workable treaty? Would it be a "*just*" treaty without the participation of one of the most affected parties? Could the nations of the United States and Great Britain *jointly*, without other interested nations, consider "*all of the international problems* of Europe" and draft a treaty just and equitable to *all* Europe? This would be a big task for the Council of Nations, to say nothing about two nations doing the job by themselves. Mr. Villard would have us, as a last resort, boycott France on economic lines—in other words, play the same game, in the same way, as France, in her relations to Germany. If this method is right on our part, why not right on the part of France? Certainly France has some good reasons for her attitude toward Germany that the United States has not. England, as well, has some good reasons for her attitude toward Germany that neither France nor the United States have.

It is a little presumptuous to say that the French people as a whole are "etherized," or as the speaker said, "misrepresented by a government-controlled press." The people of France are not so easily mesmerized. Would you please give me concrete evidence that the French people are not in full sympathy with their leaders?

If there are no leaders in Europe or America equal to the task before us, it looks to me that it would be wise to wait until such leaders are available, for if "the blind lead the blind, shall they not both fall into the ditch"?

Manchester, N. H. HIRAM H. APPELMAN.

Students Startle Ministry into Self-Criticism

Dear Mr. Editor:

The article submitted by Rev. R. B. Chamberlin on Dec. 6, with the above title, shows how prone youth is to assume an undue authority in passing judgment where only the opinion of a specialist is of real value. Only the specialist knows the complexity of his subject or occupation; and only he can detect and measure the results of his work. And a minister is a specialist, particularly at the present time.

To realize the tremendous problems of the ministry today one must actually be in the ministry. The apparent lack of freedom of thought in the pulpit is not to a minister always a purely intellectual matter; so far as it is so it is due to a true scholar's appreciation of the cost of conquering a subject. May he not think, without an objectionable feeling of superiority, that many in his congregation have not the opportunity of building up a background of knowledge that is essential to a proper understanding of certain subjects? The task of making new religious truth clear and attractive is indeed a difficult one. Every preacher cannot excel as a teacher. Then, in this period of rapid and radical changes of thought in the social, political and religious realms, the views that advanced thinkers may hold do not have the support that time, experience and religious sanction give to the views of conservatives. The force of this fact is not felt by one until one stands between both schools of thought in an effort to bring them closer together.

Lest the present writer should be misunderstood, may he say that he is himself a young man, with but six years to his credit as an ordained minister; and he is writing because he is discovering that the ministry, rightly regarded, may be fascinating in its complexity and its opportunities for profound psychological study, and may yield results the value of which become increasingly evident and the effects of which bring much joy in spite of the criticisms of both young and old.

Maricopa, Cal. WM. FORSHAW.

In Reply to Dr. Sears

Dear Mr. Editor:

I read with interest the article by George G. Sears, M.D., on the Church and the Eighteenth Amendment, and I find myself wishing that Dr. Sears had been a bit more definite in his statement about conditions in the hospitals. He says, "While there are many causes for the empty jail, the pride of the Prohibition exhorter, it has been accomplished partly at the expense of the municipal hospital."

I wish that Dr. Sears at this point had introduced a few comparative statistics from the City Hospital and from other hospitals. He would have given us light rather than vagueness. It would even then be a fair question to ask whether it is not better to send a drunken man to a hospital than to a prison cell, for the physicians and nurses must surely be better caretakers and more friendly advisers than jailers usually are, but this is not my main point.

About seven months ago I read in the Boston papers that the question of closing the Relief Hospital at Haymarket Square was being seriously considered on account of the great falling off in the number of accidents. I found myself wondering at that time what factor besides Prohibition had entered in to cause a great falling off in the number of accidents.

Here is another item which bears on the present-day controversy. One of our probation officers in Middlesex declared to one of my parishioners that the jails are not so full of prisoners as formerly but he added, "The insane asylums are jammed full. We are sending them there all the time. They are made crazy by drinking moonshine." This statement sounded plausible, but the officer gave no statistics.

(Continued on next page)

The Editor's Bible Class

Conducted by William E. Gilroy

(The Daily Bible Readings in the *Congregational Hand Book* for the present year are attached to the International Uniform Sunday School Lesson instead of to the Weekly Prayer Meeting Topic, as last year. As the Prayer Meeting themes are more strictly Scriptural than topical, we have decided to omit comment on them for a time, and combine with the comment on the Sunday School Lesson some general suggestions and discussions on the study of the Bible.

During the Editor's last pastorate a Bible Class before the Sunday morning service became in many respects the most interesting and apparently productive factor in his ministry. Undertaken as a casual and informal task, because no other teacher was immediately available, the simple and elemental discussions seemed to meet a real need and prove helpful in an unanticipated way. Various things in the Editor's correspondence have indicated that there is a wide need of what the work of that Bible Class sought to do. Though a newspaper medium for such a class involves difficulties and handicaps, mainly through the lack of question and answer and direct personal contacts, the Editor has decided to attempt, for a time, at least, such an undertaking.

What we propose to do is so elemental as possibly to invite the derision of learned and critical scholars, but it is our observation that it is precisely the failure to appreciate the simplest facts concerning the Bible that leads to the most extravagant and unsound notions. Much Biblical instruction lacks definiteness of result because it assumes that people have already learned the A. B. C.'s of Bible study. We make no apology for beginning at the beginning.

As it would add both to the interest in this task and the intelligence with which it is accomplished to know just who of our readers are drawn to this column the Editor would appreciate a postcard enrollment. If you regard yourself as a member of this Class drop a card to the Editor giving your name and address.)

It is most important to remember:

1. *That the Bible is not one book but many.* In our English Bible these books number sixty-six. The Jews reckoned a different number in the Old Testament, but the difference was only a difference in grouping. These books have come from different authors and periods over a range of little less than a thousand years and possibly much more. In many cases neither the actual dates nor authors are known, and in other instances the commonly assigned authorship is a matter of conjecture. *The Epistle to the Hebrews,* for instance, one expositor has called *the enigma of the Church.* While Paul's name it attached it it, his authorship has been questioned from the days of the early Church, one of the early Fathers having declared that "God alone knows who wrote the Epistle to the Hebrews." Each book of the sixty-six has its own history, and at one time stood separate from the books with which it has been bound.

How important is the recognition of this one basal fact is evident when one considers that a former widely prevalent, and still persistent, use of the Bible for "proof-texts" entirely ignored its structure. To quote texts from some book written a thousand years before Christ as of equal authority and importance with the words of Christ himself was surely not only absurd, but an utterly dishonest use of the Bible. If the sixty-six books were before us on a shelf, each in its original form and bearing the marks of its own age and authorship, we should never think of quoting from any one as of equal authority with any other. We should see at once, that some books express a revelation that other books dimly sensed, and that some books reveal a morality that other books never perceived. In fact we shall come very quickly to feel that the Bible is the record of a *progressive* revelation.

The Long Sojourn in Egypt

Editorial Comment on the International Uniform Sunday School Lesson for January 13. Scripture Reference, Genesis 47: 1-12

Several years ago at a large men's gathering on a Sunday afternoon I heard a competent reader recite the entire story of Joseph as narrated in the Authorized Version of the Bible. It was rendered without comment, and in fact no comment was needed, for in this whole setting forth of the narrative at one sitting the dramatic and moving power of the story were strongly emphasized and the teachings stood out boldly and unmistakably. I was impressed also as I had never been before in ordinary reading by the literary unity of the story. I do not know what critics have to say regarding the textual unity, or whether we have a compilation or a series of compilations, but unity of effect and purpose was very marked in the story as a whole. I had a feeling when the reader was finished that if this narrative had been discovered somewhere outside of the Bible, simply as a story that some one had written in the ancient time, it would have been hailed as one of the most remarkable and perfect short stories ever written.

I recommend as the most hopeful means of preparation, either for studying or for teaching this lesson, the reading of the whole story of Joseph at one sitting. In fact, in general it might be said, that we miss much of the best that the Bible has to offer us because of our fragmentary reading of it.

The reading of the story of Joseph in this way will not only help to reveal its teachings, but it will help to answer any questions that arise in connection with it. A book reviewed recently in our columns (*Egypt and the Old Testament,* by T. Eric Peet, Professor of Egyptology in the University of Liverpool) devotes its two longest chapters, constituting nearly one-third of the entire volume, to questions concerning the historicity of the Biblical account of the sojourn in Egypt and the Exodus. In an impartial way Prof. Peet discusses the evidence outside of the Old Testament. But when one rightly apprehends the nature of this literature and its place in the life of Israel, one feels that the conclusions of the historian and archæologist, whatever they may be, have little to do with the real significance and permanent value of the narratives, which they may confirm or question.

What we have in the story of Joseph is probably an idealized account of a life and of events that had definite historic background. It would not lead in any way to a weakening of the sense of the value and importance of these stories from the beginnings of the life of Israel, and it might help greatly in rightly apprehending and understanding them, if we suggest that they may have borne the same relation to exact historical fact that the Arthurian legends bore to the actual details of British history. When we get back into the era of beginnings, especially where stories have been written to inculcate a deep sense of national duty and destiny, wonderment and idealization are the rule and not the exception. It has been true in the history of every people; are we justified in assuming that it was not so in the life of Israel?

We should regard as a very prosaic and humdrum person a man who raised the question of historicity in a class studying Tennyson's *Idylls of the King,* and we ought to regard in the same light many humdrum and prosaic critics of the Bible.

We did not, however, set out to discuss the historicity of the story of Joseph, but only to point out that its historicity is not its chief appeal. It is a moral document, designed to establish and confirm a nation's ideals. What does it teach—this story out of distant times?

1. There is the clear teaching of God's providence. The writer of the story of Joseph had discovered that God can make the wrath of man to praise him, and that man's spiritual destiny, if he performs his part, cannot be destroyed by adverse circumstances.

2. Hence there is the fine inculcation of patience, faith and endurance under trial, and under the false accusation and misunderstanding that are often much harder to bear than ordinary trials.

3. There is fine teaching regarding the sanctity of human relationships and personal purity of life. Divorce and adultery-marred America might well learn the lesson of this ancient man of clean thoughts and purposes.

4. There are the lessons of thrift and forethought, so necessary for famine-invaded areas, but useful also for more fortunately situated peoples.

5. There are the fine lessons in maganimity and forgiveness.

As a matter of fact the story of Joseph is not an *old* story when it comes to truth for our age. It is a story in which are embedded the very lessons that our modern day most needs to learn.

Our Readers' Forum

(*Continued from preceding page*)

It occurred to me to write to the superintendents of the five largest hospitals for the insane in Massachusetts, namely, Danvers, Taunton, Medfield, Worcester and Westboro. These men sent me their annual reports for a period of five years and I learned that the general report given by one was substantiated by all the reports. Whereas formerly first admissions due to alcoholism were from 12 to 15 per cent., after the advent of Prohibition this percentage was reduced to about 5 per cent. So the probation officer was mistaken.

Dr. Sears is right enough in declaring that there is much home-brewing done, and this is a serious matter. When he states that the City Hospital is full of alcoholics he should have made a study of a number of hospitals and should have given us the benefit of his study in definite figures. Then when he declares that the bootlegger is an enthusiastic advocate of Prohibition he is expressing an opinion, and only an opinion. Personally I doubt if ever a bootlegger made a speech or a contribution in favor of Prohibition. It would be just as sensible to declare that the drug fiends are enthusiastic supporters of the anti-narcotic law.

I sincerely hope that Dr. Sears will make a careful study of alcoholism of Massachusetts and let the facts, whatever they may be, speak for themselves.

Cambridge, Mass. W. M. MACNAIR.

NEWS OF THE CHURCHES

From West to East

OREGON

Rainier to Build New Church

RAINIER, on the Lower Columbia, where for several years our work has been difficult and languishing, has under the leadership of Rev. A. U. Baer voted to build a new plant.

Renovating Ontario's Church Home

ONTARIO'S building has been greatly improved in the interior by the installment of pews and the alteration of the platform. Rev. D. D. Reese is pastor.

WASHINGTON

New Parish House for First, Walla Walla

The dedication of the new parish house of FIRST, WALLA WALLA, took place on Sunday, Dec. 9. Supt. L. O. Baird of Seattle made the principal address, emphasizing fellowship and social service to meet the needs of the age. Rev. G. N. Edwards of the S. S. E. S. spoke on the unique factors of religious education. Rev. J. K. Lyman, who has been appointed acting pastor for a time, conducted the service of dedication and offered the prayer. The building was filled to capacity. In the evening a second service was held under the auspices of a committee of the men of the church at which the same speakers were asked to speak on missions.

The State Board of the Washington Conference held its annual meeting for the first time in Walla Walla, using the beautifully furnished ladies' parlor of the parish house on the Tuesday and Wednesday following. On Tuesday evening was held a fellowship supper at which the new dining room was crowded with 250 diners. Short addresses were made by Dr. F. J. Van Horn of Tacoma, Dr. Joel Harper of Spokane and Dr. H. C. Mason of Seattle. The company then adjourned to the audience room where the "Trial of Mr. A. Portionment Plan" was successfully given by some 20 members of the church. This "trial" is a strictly Washington production and has been effective in interesting churches in putting over the every member canvass with enthusiasm and thoroughness.

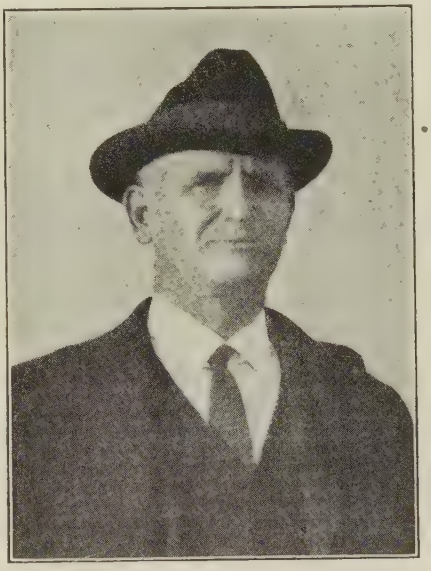
The new building is the first unit of the church plant designed by Mr. Henry Osterman of Walla Walla. Its cost was about $40,000, all secured locally. It is of brick colonial with cream terra cotta trimmings and has two full stories and a high basement. It is equipped with opera chairs on the main floor. As all class-rooms are on the main floor and open toward the platform, it can be conveniently used for church purposes for a time. It seats nearly 500, and is exceptionally well lighted. The site for the main church adjoins on the same lot.

Tonasket Has Revival

COMMUNITY, TONASKET, Rev. J. W. Skerry, pastor, has been greatly quickened and strengthened by a series of evangelistic services conducted by Rev. J. P. Clyde, state evangelist. Every night from Nov. 6 to 18 audiences filled the auditorium of the new church and listened intently to the Gospel messages. On the last day of the series 18 adults, several of them heads of families, were received into church membership. A second group of 18 are to be received later. This second group includes three young married couples just setting up housekeeping in this new country. They presented themselves at the close of the last service, saying they were the nucleus of the second group and would do their best to help make a real church in the community. Mr. Skerry has a large field, the nearest Protestant church being 15 miles away. He has been pastor there six years, and has his large parish well in hand. He has a valuable assistant in his trusty Ford.

Young People's Work at Plymouth, Seattle

PLYMOUTH, SEATTLE, Rev. C. J. Hawkins, pastor, is laying special emphasis this autumn on work for, by, and with young people. A new boys' leader has been secured, W. H. Lampert, formerly scout executive for Mt. Vernon, Wash.



SUPT. D. J. PERRIN OF SOUTH DAKOTA

Supt. Perrin is a South Dakota product, spent his early life on a South Dakota prairie farm, graduated at Yankton College and Chicago Seminary. He served as home missionary, then as pastor of self-supporting churches, after which for a decade he was assistant superintendent. For two years he has served as the successful home missionary superintendent of the state.

His work is largely with the younger boys, many of whom are from the immediate vicinity of the church, a down-town district. Over 100 of these boys are gathered into the Sunday afternoon Bible school, a work that Mr. George Colman of Plymouth has carried on for many years. One night each week is given up to manual training under competent instructors. Athletics, games, hikes, good eats, and the rest make up an interesting and wholesome round of activities.

Older boys of the high school age have their club, meeting Sunday morning for Bible study, and at other times for athletic and social functions. Recently this club went on a 30-mile auto ride to inspect the engineering feats of the city's new power plant, the Skagit electric project. A still older group meets Sunday morning with the assistant pastor, Rev. Rudolph Erickson, and are undertaking this winter to feed some of the starving children of Germany.

The young men's club, made up largely of young men in businesss and attending the University, meets each Tuesday night for a fellowship dinner, and to hear an address usually by one of the University professors. This club, 60 in number, furnish the ushers for the Sunday evening services. *Plymouth Echo,* a two-page typewritten sheet, helps to keep things lively and interesting among these younger groups.

The church's activities for and with girls are equally strong. Miss Marguerite Jorgensen, now on her second year of service, is the efficient leader among the girls. More than 200 are enrolled in the Plymouth girls' club. They are kept busy with all sorts of good times and good works, fitting themselves for right thinking and right living. This newly emphasized and strengthened work for, by, and with young people, is full of great promise for Plymouth's future.

The church's November communion was largely attended when 40 new members were received, half of them on confession; and among these latter some who are prominent in the educational and business life of the city.

IDAHO

Midweek Forum at Boise

Rev. W. T. Lockwood, pastor of FIRST, BOISE, is conducting a midweek forum which has an attendance of about 40. The topics are on religious, economic and political subjects, and also include book reviews.

McCall Church Building Renovated

The interior of the church building of MCCALL, Rev. S. P. Hagler, minister, has been completely renovated, the work being done by the pastor.

WYOMING

Growing Church at Shoshoni

SHOSHONI, served by Rev. A. T. Evans, pastor at Lander, 50 miles away, has outgrown the auditorium and plans on the construction of an addition of two extra rooms for church school purposes. A furnace will also be installed, and other needed repairs attended to. The church school averages about 100.

UTAH

Ladies' Aid a "Jack-of-All-Trades"

In order to raise an installment on the paving bill which it is necessary for the church school to pay, the ladies' aid society of PLYMOUTH, SALT LAKE CITY, gave a supper at the church in November and netted nearly $20. Imagine serving a supper of hot roast beef, salad, fruit, pie and coffee, in a church which has no kitchen, no stove but a heater, no table and no water in the building. How did they manage it? They had a carpenter make two horses and plain boards which served for a table; oil stoves were bought in to keep the food hot; the coffee was made on the heating stove; dishes and silver were brought from the homes.

At SANDY, the ladies' aid society is keeping up its good work. In November the ladies had 73 chairs wired and repaired; the following

month each of the members came armed with a paint brush to complete the good work.

TEXAS

San Antonio Organizes C. E. Society

SAN ANTONIO, Rev. M. O. Lambly, pastor, has just organized a Christian Endeavor Society of 26 members. Thirteen members have been added to the church.

OKLAHOMA

Brief Mention

OKARCHE, under the leadership of Rev. J. W. Ollis, has spent $6,000 on church repairs.

CHICKASHA, Dr. Samuel Pearson, pastor, is carrying on a modern program of religious and missionary education. The church is attempting to make this a home for the Congregational students at the State College of Education, which is located in Chickasha.

WAYNOKA conducted a successful daily vacation Bible school under the leadership of Rev. R. N. Chord, the pastor.

CARRIER'S pastor, Rev. W. M. Oakes, has served nine years as minister in the state. His work at Carrier has placed the church in the ranks of those which are building for the future. His influence is widespread in the region surrounding.

Rev. Jesse Bonkeymeyer has taken up the pastorate of DRUMMOND under encouraging auspices, after a successful pastorate at Waldron, Kan.

Rev. J. L. Marsh, who came to the assistant superintendency of Oklahoma from Minnesota, has made a favorable impression on both pastors and churches in the state. AMOS.

SOUTH DAKOTA

Week-Day Religious Education at Huron

The church school of Huron has doubled in size since the church moved into the new building, in November passing the 200 attendance mark. A week-day religious education school has been started, with an attendance of about 125. There are three officers and seven teachers. Seventy-eight per cent. of the pupils of the public schools are in such religious education schools of the different churches of the city.

When Sunday Comes

By John Andrew Holmes

Let no one suppose it is only occasionally that the church takes part in a law-enforcement campaign. The church is always arresting men before they do evil; she is always haling them before the court of Conscience and enjoining them from sin.

COLORADO

The Experience of One Summer Worker

To find a community without religious services, to be welcomed with open arms, to meet with eager response from young and old, to have the entire Sunday school remain for preaching service, to have practically every member of every family at Christian Endeavor and prayer meeting, to be assured that the work would go forward in Sunday school, Christian Endeavor and prayer meeting without a pastor when the student had departed—such was the experience of Mr. Martin D. Schwindt, of Redfield College, who served GERMAN, YUMA, during the summer months.

Rev. A. C. Walker at Briggsdale

Preaching the gospel may be accomplished through service in the harvest field. Rev. A. C. Walker, who served BRIGGSDALE as a student, found the farmers utterly unable to secure help, and grain was going to waste. He worked on several farms during the season, finding fuller houses at the close of the experience. Perhaps they came out of gratitude, but they came. So appreciative were the people of the church that they called Mr. Walker for the year. He serves also two out-stations, reaching his points by means of a Ford.

MISSOURI

A Well Planned Program of Activities

FOUNTAIN PARK, ST. LOUIS, Dr. F. G. BEARDSLEY, pastor, has made a record of unusual advancement during the present pastorate, which began in July, 1922. The church school has been nearly doubled in membership. The school enjoys a large and active young people's group and organized classes of young women and of men. An intermediate Christian Endeavor Society has been organized under the leadership of Mrs. Beardsley. The assembly room in the chapel is used for basketball, where inter-church games are played.

During this last summer, when the neighboring Protestant churches were closed for Sunday evenings, Dr. Beardsley conducted an open air service on the church lawn, which was attended by audiences averaging nearly 200. An open air midweek service was also held. A monthly luncheon is held by the women of the church when missionary interests are taken up. The attendance has averaged over 60. A house-to-house visitation of the parish has been made by the deaconess, which has materially assisted in strengthening the attendance at the services of the church.

During the fall, Dr. Beardsley has been preaching a series of sermons on the conversations of Jesus, including those with Nathaniel, Nicodemus, and the young ruler. He has been observing a special day on one Sunday of each month. In October it was "Home Coming Sunday." Letters of invitation had been sent to all members. Absentees were asked to send letters of greeting, which were read at the service. In November "Church Community Day" was observed. During the last 16 months 60 additions have been made to the membership of the church. The success of the work at Fountain Park is due to a carefully planned program, with good leadership and hard work. AMOS.

Junior Church at Neosho

NEOSHO now has a complete junior church, meeting at the same time as the morning service, with its own program of worship.

Association Councils

By vote of the Conference, Association Councils were held as follows: Kidder Association, First Church, St. Joseph, with every church in the Association represented, with one exception, by pastor and delegate; Kansas City Association, Westminster Church, Kansas City, with every church in that Association represented by pastor and one delegate; Springfield Association, First Church, Springfield, with every church in that association represented by pastor or delegate or both. (This association covers a large territory, as it embraces churches almost from the border of Kentucky and across the border into Arkansas); St. Louis Association at Pilgrim Church, every church represented with the exception of two.

The speakers at this Association were Dr. John K. Browne of Harpoot, Turkey, Dr. Clarence Reidenbach of Kansas City, Rev. Frank Maples of East Chicago, Indiana, and Rev. Alfred Ray Atwood of St. Louis.

KANSAS

Central, Topeka, as Active as Ever

CENTRAL, TOPEKA, has begun a year of most active work. The church school has been reorganized on modern principles, with active senior and adult departments. A large group of Washburn College students meet in connection with the school, with addresses by prominent authorities on religious and scientific subjects, followed by a period for discussion. The brotherhood is holding some interesting monthly meetings, with addresses by men prominent in the affairs of the state. The morning service is notable for the large attendance and the valuable ministry of Rev. J. W. Rahill. The evening service is devoted to moving pictures, preceded by a period of worship and followed by a short sermon by the pastor. The attendance is always equal to the capacity of the church. A children's service is held at 5 o'clock each Sunday, when the same picture shown at the evening service is given. The church on Nov. 18 gladly welcomed to its pulpit its beloved former pastor, Dr. C. M. Sheldon, who preached upon "Big Business," which is making disciples. The text

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was "Go and make disciples of all nations." Central Church is well organized and is rendering a great service.

Active Young People at Newton

One of the notable features of the work of NEWTON, Rev. W. E. Lanphear, pastor, is that of the young people. In connection with a thriving Christian Endeavor Society a devotional meeting and a social hour are sustained. This group of young people, many of them between 18 and 24 years of age, have met during the summer and early fall on Sunday evenings for a course on the books of the Bible, under the leadership of the pastor. The young people are active in the church school and are well represented in the choir.

New Church Home for Community, Olathe

COMMUNITY, OLATHE, Rev. J. V. Bloom, pastor, is making progress in the completion of its new church building, which is of stone, with ample room for its various departments of work. When complete, it will represent an investment of $50,000. The services at present are being carried on in the basement. There is a thriving church school, with an active Young People's Society. The boys of the church, under the leadership of the pastor, print a weekly four-page church paper.

ILLINOIS

Carpentersville Ministering to Community

CARPENTERSVILLE, REV. C. E. Stebbins, pastor, ministers to the entire community in a large way. The Monday classes for children meet in the afternoon in Memorial Gymnasium, under the direction of a competent instructor, and in the evening the ladies' class has the exclusive use of the gymnasium. A trained physical director supervises the play of the boys on Tuesday afternoon, and in the evening directs the young men in physical training and basketball. The young ladies meet on Thursday evening, and on Friday night the men of the church and community meet to play volley ball. Saturday night is given over to Boy Scouts.

A children's church and school of religious education has recently been organized under the supervision of Mrs. Stebbins and meets at 3 o'clock on Sunday afternoons. The church services are greatly enriched by the faithful work of a large chorus choir. The church school is constantly growing in numbers and will soon have contributed over $100 toward benevolences.

On Nov. 14, the men's club served a complimentary roast beef supper to the ladies and their families.

MICHIGAN

Moving Pictures Used by First, Charlotte

FIRST, CHARLOTTE, Rev. Frank Davis, pastor, uses moving pictures each Sunday evening. Before the time for starting the service people have to be turned away, one Sunday evening as many as 200 people not gaining entrance. A good feature picture is used. A church school orchestra of 15 pieces plays every other week.

The church school is making good gains, and a 500 enrollment has been set for this year. Home and junior departments are being organized. The church this fall has shown an unusual spirit of devotion to a challenging program of faith and service. The salary of the pastor has been increased $250 for 1924.

OHIO

Memorial Windows for First, Toledo

Six large memorial windows and three small ones have been installed in the auditorium of FIRST, TOLEDO, of which Rev. A. A. Stockdale is pastor. The windows represent a sermon in glass, on the text, "I am Alpha and Omega, saith the Lord." Following out this idea in the main windows, a parallel is drawn between the life of Christ upon this earth and the life of man, with reference to the text, "Whatsoever a man soweth, that shall he also reap." In one pair of panels to the left, the beginning of the life of our Lord upon earth is shown in the Nativity. In the other panel, by the sowing of the seeds is symbolized the planting of good and bad deeds by man, as he proceeds through life.

In the center pair of panels, the allegory is continued; and by the beauties of nature are suggested the results of good deeds, or of the seeds which have fallen on good ground. In the landscape at the left is the "River of Life." The panel to the right shows the "Path to Eternity."

In the pair of panels to the right the hope is held out to those who, like the Prodigal Son, may have sown their seeds upon barren ground. The "Good Shepherd" watches over his sheep, good or bad, and assists them to true repentance.

In the small windows are shown rich groups of flowers; those that blossom early in the spring, in the summer, and late in the fall; in this blooming and passing of the flowers is embodied the same idea as in the larger windows.

The windows were installed without expense to the church, the gifts of Mrs. John H. Doyle, Mr. A. L. Spitzer, Mr. O. S. Brumback, Mr. W. F. Bradley, Mr. and Mrs. Graff M. Acklin, Mr. and Mrs Frank P. Chapin, Mrs. W. H. Eager, and the estate of T. E. LeBaron.

They were designed and built by Lederle & Geissler, Inc., of New York City, and are the creation of the director, Mr. Louis J. Lederle.

FLORIDA

Splendid Progress at Miami Beach

The church at MIAMI BEACH has the distinction of being the only church in a rapidly growing southern city. Organized Feb. 7, 1921, dedicating its house of worship March 20, 1921, and calling from San Jose, Cal., as its first pastor, Rev. E. A. King, the church has already accomplished a big work. It is, however, pushing forward and aiming to meet the opportunities constantly and increasingly presented to it. The Sunday services include a preaching service at 11 o'clock, preceded by the Sunday school which assembles at 9.45, a graded organization which uses modern methods. The evening service varies, consisting either of organ recitals, illustrated lectures, moving picture programs, sacred concerts, or addresses. The church recently sent out an attractive folder, calling attention to its varied activities and inviting all to attend its services. It draws a large number of tourists during the winter months.

During December and the next four months Mr. King is preaching a series of Sunday morning sermons on "An Adventure With Jesus in Finding the Way Through Life." These sermons have grown out of years of study and contemplation, and recent research into the background of Christianity, and are proving of great interest and benefit.

Corner Stone Laying at Winter Park

Of deep interest to Florida Congregationalists, as indeed to our own body anywhere, is the laying of the corner stone of the worthy edifice at WINTER PARK, Nov. 8. This event

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A large company gathered for the stone-laying celebration. Pastors of the other churches had part in the program. The address by Rev. W. H. Pound of New Smyrna was an inspiring presentation of Congregational principles and service. Rev. C. DeW. Brower of Tampa, a former pastor of the church, offered the prayer, while Dr. Vincent, as master of ceremonies, placed the first mortar in the laying. Supper was served in Hooker Memorial House adjoining and the social hour was one of rich value. In the event of the planned joint ownership and management of Rollins by the Congregational Conference and synods of the Presbyterians U. S. and U. S. A. of the state, our new church will finely and adequately meet the needs of the extensive growth of town and college. D.

PENNSYLVANIA

Purchases Mennonite Church Property

After three years of organized effort, under three short pastorates; retarded by the necessity of worshiping in a rented hall, FIRST, ALLENTOWN, has bought a fully equipped church building, adjoining which is a brick house to be used as a parsonage, and at the rear of which is a six-room frame house at present occupied by a janitor of the church. An initial payment of $1,000 has been made, and the balance of $18,000 must be secured by April 1, 1924.

The membership at the time of incorporation is 63. On a recent Sunday evening 72 were in the audience.

When Rev. C. M. Severance was called to be pastor on Oct. 1, 1923, there were 56 members. Seven new members joined at the Communion service conducted by Dr. C. W. Carroll on Nov. 4.

Rev. R. F. Jones Installed at New Castle

At the installation services of Rev. R. F. Jones as pastor of NEW CASTLE, Nov. 24 and 25, the sermon was preached in Welsh by Rev. H. R. Hughes of Youngstown. At the service on Sunday morning, Nov. 25, Rev. E. S. Jenkins of Martin's Ferry, O., gave the charge to the pastor, and at the Sunday evening meeting Rev. John Roberts of Cleveland, O., delivered the charge to the congregation.

Since Mr. Jones became pastor of New Castle about five months ago 45 members have been received into the church.

NEW YORK

An Important Merger in Brooklyn

One of the most significant services that has occurred for a long time in Brooklyn Congregational circles was held on Dec. 16 at the Borough Park Congregational Church, when the merging of the two churches, BOROUGH PARK CONGREGATIONAL and BOROUGH PARK CHRISTIAN, was consummated, and the Borough Park Community Church came into being. The new church will continue its membership in the New York Congregational Conference, and the services and work of the church will be carried on in the Congregational buildings. The change of population in this section of Brooklyn has made it evident for a long time that some step must be taken toward the federation of some of the existing church bodies. Great credit is due to the pastors of the two churches, Rev. D. E. Forbush of the Congregational Church and Rev. H. P. Marley of the Christian Church. The pastors have had the counsel and advice of the Comity Committee of the Brooklyn Federation of Churches.

Representatives of the Congregational and Christian churches had an equal share in the service of union. One of the addresses was by Dr. F. S. Idleman of Central Christian Church, New York City, and Rev. R. L. Minich of Woodhaven Congregational Church, formerly pastor of Borough Park Church. Others taking part were Dr. L. T. Reed of Flatbush Congregational, Secretary F. M. Gordon of the Brooklyn Federation of Churches, himself a minister of the Disciples of Christ, Dr. W. H. Rollins of the New York Conference, and Dr. R. E. Hunt of the Christian Church. After the address by Mr. Minich, the rolls of the two churches were presented by the church clerks to the secretaries of each denominational body, and the members themselves then rose and gave assent to the new covenant. The service closed with the celebration of the Lord's Supper. The new church will have a membership of 250 and a church school enrollment of more than 300. The pastors of the two churches will continue to serve by mutual division of the work until such time as the Community Church elects its own pastor.

Dr. A. P. Fitch Speaks at Ministers' Meeting

At the New York Ministers' Meeting held recently at 287 Fourth Ave., New York City, Dr. A. P. Fitch, formerly president of Andover Theological Seminary, was the invited speaker. He spoke an hour; and so interested were his hearers that they remained almost another hour in inquiry and discussion concerning the American college and the American college student.

Installation of Rev. G. P. Payson

At the installation of Rev. G. P. Payson as pastor of GREENRIDGE CONGREGATION, WESTCHESTER, a most happy innovation was introduced into the evening program by the participation of the pastor-elect and the congregation in a responsive service which set forth the call to the Christian ministry and its recognition by the people of God. In this way the little congregation literally united with the council in the installing of their pastor in precisely the way the letter missive indicated their desire. Dr. C. E. Jefferson preached a marvelous sermon which will be long remembered by this new and young member of Westchester Church.

Walton Celebrates Missionary Society Centennial

The 100th anniversary of the parent organization of the women's missionary union of FIRST, WALTON, was recently celebrated with a special service followed by a social hour.

The name of the original organization was the "Female Benevolent Society." The first

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minute book is in existence and as part of the celebration the constitution and the minutes of the first annual meeting of the society were read, and proved to be very quaint and historically interesting.

Chimes for First, Gloversville

First, Gloversville, Rev. A. P. Manwell, pastor, and indeed the entire city, are rejoicing in the chimes recently presented by Hiram Darling, Esq. They are given in memory of his late wife, Estella Fracker Darling. Mr. Darling is a member of that church, as was his wife. The chimes were made by the Meneely Co. of Troy and are a fine example of their excellent work. The largest bell, weighing about 2,000 pounds, bears an appropriate inscription.

The gift includes a beautiful bronze tablet, erected in the central vestibule, and also a clock mechanism which will cause the bells to strike the hour and the Westminster peal on the quarters.

It was not long ago that the church was given an echo organ as a memorial to a departed member, and now this gift of chimes makes the musical equipment of the church complete.

CONNECTICUT

Derby's Sunday Evening Community Services

The Sunday Evening Community Services conducted by the three Protestant churches on the Green in Derby are proving popular. During November Prof. Luther Weigle of Yale lectured on the topic, "Belief and Living," with the following subjects for the four services: "The Logic of Faith," "The Way of Self-Indulgence," "The Measure of a Man," "The Difference that Jesus Makes."

MASSACHUSETTS

Young People's Talks at Porter, Brockton

Porter, Brockton, is giving its young people a series of challenging talks by local and outside speakers. A social hour is held Sundays from 5.30 to 6, with refreshments and singing. Topics include: "Personal Relations," "Who Is Occupying the Back Seat?," "Youth at the Crossroads." Rev. H. F. Holton is pastor of Porter.

Installed Pastor of Central, Fall River

Dec. 6 marked the installation of Rev. C. E. Hellens as ninth pastor of Central, Fall River. Mr. Hellens came to this church from Central, Dorchester, and succeeds to a pastorate notable for able men whose distinguished abilities have been widely recognized; including Samuel Washburn, '44-'49; Eli Thurston, '49-'69; Michael Burnham, '70-'82; Eldridge Mix, '82-'90; William W. Jubb, '91-'96; William A. Knight, '97-'02; Clarence F. Swift, '02-'18; Theophilus S. Devitt, '18-'22.

Rev. P. W. Lyman was moderator of the council and Rev. H. E. Oxnard, scribe. Taunton Association of Congregational Churches was largely represented. Delegates were present also from Harvard, Dorchester; Federated, Southville, and Memorial, Atlantic. Rev. Drs. F. E. Emrich and W. L. Sperry were also members of the council.

Mr. Hellens' statement of personal history, experience and belief was listened to with great interest. He presented his theological beliefs from a philosophical point of view carefully and at length. Born in Devon, England, he found himself with a background of stalwart conservative tradition and yet ready to advance with the most modern thought, which could prove itself to be an advance in any direction. His experience with the Wesleyan Methodist Church and its work in Nova Scotia had given him a close touch with all sorts of people and an invaluable insight into social and economic problems of men and women of today. He is enthusiastically a Congregationalist, believing thoroughly in our polity and methods. His theology has been worked out from the evolutionary point of view. It takes its departure from the conception of the unity of God which is administered to man in its principle of Fatherhood through the Saviorhood of Jesus.

The council unanimously voted to proceed with the church to the installation. B.

Work at North Raynham and Raynham Center

Under the pastorate of Rev. Leonard Holton, who ministers to the combined churches, North Raynham and Raynham Center are taking on vigorous life and fresh interest.

On Every Member Canvass Sunday, Dec. 2, North Raynham's aim was to raise a budget of $900. A preliminary canvass of the village was made by the young people. This included every house in town. A committee of 25 did the final work and reported $1,100. Last year no canvass was made and about $700 was secured. The support of the church, however, has been so loyal that the present fiscal year is closing with a balance of $250. These records set a new high-water financial mark in the church's history.

A church council has been organized which includes all the officials of the church and the society. This meets once a month, with the heads of all departments as guests, for conference. There is usually a large attendance, almost 100 per cent.

At the close of this year's canvass the committee met at the church for supper and then taking the girls' surpliced choir proceeded to the church at Raynham Center and held a union evening service which filled that church. Fifty people from North Raynham were at this service. The spirit of this united work is fine. B.

To Remain at East Taunton

Rev. Zenas Crowell, pastor of East Taunton, tendered his resignation to take effect Nov. 30. He felt that he must give up active work because of impaired health. The church, however, unwilling to lose Mr. Crowell, arranged to relieve him of some of his responsibilities by taking the evening service and Sunday school off his shoulders. Mr. Crowell has withdrawn his resignation and will continue to minister to the church and to preach at the morning services. Mr. Crowell, who has been pastor of East Taunton for many years, has built himself into his parish and community in a broad and permanent fashion. The action of the church in securing the reconsideration of his resignation is not only a personal tribute but a recognition of the great importance to any church of an unbroken and long continued pastorate.

Gifts for Mr. and Mrs. Blomfield

At the annual meeting of North, Springfield, a pleasant surprise was afforded the pastor and his wife, Rev. and Mrs. S. F. Blomfield. The latter was presented with a beautiful pearl necklace and Mr. Blomfield with a handsome gold watch and chain. A few weeks previously the pastor's house was robbed and his watch and other valuables were stolen. (No sermons missing). The reports showed a steady and gratifying advance in all departments of the church. More than $2,000 has been expended in repairs during the year.

Georgetown Services of Rededication

The interior of the church building of First, Georgetown, has been renovated, the walls retinted, seats refinished, organ overhauled, new carpet laid in the main auditorium, and the slate roof repaired, the last alone costing $1,600. The meeting house was closed for about two months to carry out these improvements. The total cost was more than $4,000.

On Sunday, Nov. 21, the renovated building was rededicated, Rev. David Pike of Mt. Vernon, O., preaching the sermon. At the close of the service there was a celebration of the Lord's Supper, which made it a service of real consecration. At the evening service Dr. Ashley Day Leavitt of Harvard, Brookline, gave a masterly address on "Builders," a message that will last long in the memories of those who heard it.

The special thank-offerings, outside of the regular pledges, amounted to $350.

Rev. Hugh Penney, pastor of Georgetown since 1921, has just accepted a call to Plymouth Church, Providence, R. I.

Plan for New Church Home at Winchester

With the slogan, "A New Church for 1926" as an incentive, Second, Winchester, has had a remarkable year for 1923, under the leadership of Rev. J. E. Whitley, who has been pastor for a little over a year. Twenty-seven members have joined the church. The church has a wide-awake Sunday school, with active organized classes for adults and young people; a flourishing Bethany Society of ladies, and a large missionary society. All expenses for the year, including the full apportionment, have been met, and in addition $8,000 has been raised in pledges and in gifts from friends toward the church building fund. Land has been purchased for the new site. At the close of a successful year for 1923 Second Church looks forward hopefully, with the continued help of friends, for the blessings of 1924.

Congregationalists at Hough's Neck

The Mission Church, a lately organized offshoot from Union at Hough's Neck, Quincy, called a council of Suffolk South Churches, Nov. 23, to advise as to constitution as Congregationalists. After a careful hearing of the petition and review of the history of the movement, the council voted unanimously its belief that there should be but one Protestant Church in the neighborhood. It recommended that the Mission call a mutual council with a view to readjusting the situation to that end. Rev. Charles Clark, long and favorably known as pastor in Massachusetts, is stated supply. Rev. Messrs. I. W. Sneath, moderator, T. W. Davison, scribe, and E. I. Lindh, were made a special committee to co-operate with the Mission.

VERMONT

Peacham Active Along Missionary Lives

The recent repairs to the church building of Peacham have increased its usefulness and attractiveness. The renovations, made at an approximate cost of $1,800, include the refinishing of the lower rooms of the building with fresh paint, metal sheathing, hardwood floors and increased lighting facilities. In the ladies' parlor an electric chandelier, table, and easy chairs add much to the comfort. While the repairs were in progress the Methodist church offered the use of its church rooms; and here the Sunday evening services and social gatherings were held.

In June, 1919, this little church of about 160 members called Rev. Wilmond Warner of Barton, and under his leadership has gone steadily forward. The large attendance during the years of his pastorate testifies to a deep interest in his sermons and the affection of the people. The two women's missionary societies of Peacham raised $45 in October when they gave a pageant in connection with a harvest supper. The society is now working for the Pleasant Hill School. The Sabbath school collection for the first Sunday in each month is

reserved for missions. A special program is arranged in mission study during this hour.

NEW HAMPSHIRE

Church Member Seventy-four Years

Miss Edna Dean Proctor, the well-known poet, who died recently at Framingham, Mass., was a member of HENNIKER for over 74 years, having joined Feb. 11, 1844, when only 15 years of age. During this long period she kept in touch with the organization in her native town, through sending responses to the annual roll-call and making gifts to its work. As long as her health permitted she came to Henniker for her vacation, and joined in the services of worship with members of the second and third generations of the families who had been her girlhood friends.

Rev. R. W. Roundy Returns to State

Rev. R. W. Roundy, for several years pastor of First, Keene, will return to the state as pastor of LACONIA, beginning about Feb. 1. Since leaving Keene in 1917, he has been associate secretary of the A. M. A., and more recently associate secretary of the Home Missions Council. Mr. Roundy is a graduate of Amherst and Yale Divinity School. His pastorates, besides Keene, have been at Ludlow, Vt., where he was ordained in 1904, and at Wethersfield Ave., Hartford, Ct. Laconia has been without a pastor since Rev. A. S. Beale left for Milwaukee, Wis.

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Church and Ministerial Record

Calls

COOK, K. W., Methodist, Buffalo, N. Y., to White Salmon, Wash. Accepts to begin Jan. 1.

DE WEESE, F. M., Pasadena, Cal., to Martinez. Accepts.

GEARHART, C. D., Grant, Neb., to Venango. At work.

HANSEN, W. A., Barnesville, Minn., to Crawford, Neb. At work.

KOSS, C. L., Plymouth, Oakland, Cal., to San Mateo, as acting pastor for six months. At work.

SHIPHERD, T. M., Plymouth, Milwaukee, Wis., to Scarsdale Congregation, Westchester, N. Y.

SILCOX, J. B., to Pacific Grove, Cal., as acting pastor for nine months.

SIMONDS, J. R., Camden, N. Y., to First, Faribault, Minn. Accepts to begin Feb. 1.

WESTLAKE, C. M., Ainsworth, Neb., to Liberty. At work.

WILLIAMS, DAVID, North, Cleveland, O., to Third Unitarian, Austin, Chicago. Accepts to begin in January.

Ordinations and Installations

COWLES, E. U., *o.*, and *i.*, Spencer, Mass., Dec. 10. Sermon by Rev. W. B. Tuttle; other parts by Rev. Messrs. H. W. Maier, William Gooch, C. M. Crooks, and F. G. Merrill.

JONES, R. F., *i.*, First, New Castle, Pa., Nov. 24 and 25. Sermon by Rev. H. R. Hughes; other parts by Rev. Messrs. E. S. Jenkins and Rev. John Roberts.

MCKAY, C. A., *i.*, Faith, Springfield, Mass., Dec. 11. Sermon by Dr. Robert MacDonald; other parts by Rev. Messrs. O. T. Fletcher, E. H. Thayer, Neil McPherson, S. F. Blomfield, J. G. Gilkey, and J. B. Parry.

PACKARD, H. L., *i.*, Adams Square, Worcester, Mass., Dec. 6. Sermon by Rev. C. A. McKay; other parts by Rev. Messrs. C. F. Mix, P. H. Epler, Shepherd Knapp, E. C. Boynton, and E. W. Phillips.

PAYSON, G. P., *i.*, Greenridge Congregation, Westchester, N. Y., Dec. 14. Sermon by Dr. C. E. Jefferson; other parts by Rev. Messrs. J. E. Steen, W. H. Rollins, and A. R. Heaps.

Recognition

KNAPP, W. T., Winchester, N. H., Dec. 3, 1923. Parts taken by Rev. Messrs. E. R. Walker, R. E. Fuller, E. C. Boynton, H. A. Sibley, E. H. Newcomb, W. O. Conrad, and G. L. Wager.

Accessions

	Conf.	*Total*
CONNECTICUT		
Collinsville, First	3	4
HAWAII		
Honolulu, Central Union	3	18

Personals

DODGE, REV. ROLAND B., pastor of Redwood City, Cal., who is slowly recovering from a recent railroad accident which cost the loss of both feet, has been granted a leave of absence by the church until January, 1925.

EARL, REV. and MRS. DANIEL, sojourning from their activities in connection with our North Dakota Conference, have been supplying the churches in Missouri, especially that of Prospect Avenue, Kansas City, where they are now temporarily located.

NEWTON, REV. D. AUGUSTINE, for twelve years pastor of Reading, Mass., has been asked to supply the pulpit of North, St. Johnsbury, Vt., until a new pastor is called. He has taken temporary residence at 47 Summer Street in that town.

Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Monday, Jan. 7, 10.45 A.M. Mr. H. M. Cumerford, a wage-earner, will give inside information on the struggle against labor union tyranny.

MINISTERS' MEETING OF NEW YORK AND VICINITY, Jan. 14, 1924, 11 A.M. Subject, "The Battle of Montemarlo." Speakers, Rev. John G. Benson, D.D., and others recently returned from Europe, who will lead in the discussion.

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, Jan. 4, 10.30 A.M. Speakers, Rev. John H. Chandler, Madura, India, and Mrs. Frank J. Woodward, Philippine Islands.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

HOME MISSION COUNCIL AND COUNCIL OF WOMEN FOR HOME MISSIONS, annual meeting, Atlantic City, N. J., Jan. 14-16.

WOMAN'S HOME MISSIONARY ASSOCIATION, New Year's Meeting, Pilgrim Hall, Boston, Friday, January 4, 2 P.M. Speaker, Rev. Raymond Calkins of Cambridge.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

COLMAN—In Newburyport, Dec. 11, 1923, Sarah E., widow of James Colman and daughter of the late Rev. Leonard Withington, D.D., of Newbury, Mass.

JULIUS W. BROWN

Julius W. Brown, who died at his home in Springfield, Mass., a few weeks ago, was born in Leicester, Mass., Dec. 29, 1851. He was educated in the public schools at Leicester and also in the Leicester Academy. When a young man he united with the Congregational Church in Leicester. On the day when he was received into fellowship with the congregation he was the only candidate, but that did not deter him. This was characteristic of Mr. Brown. Whenever he had thought through a matter and had determined upon his course of conduct, he would go right ahead without hesitation. While in Leicester he became a member of the faculty and taught there for a number of years. He was principal of Car's Academy in New Hampshire for five years, and of Williamsburg Academy, Kentucky, under the A. M. A., for many years. Because of the scarcity of teachers during the recent Euro-

Classified Wants

Advertisements under these headings cost four cents per word each insertion, including initials and address. Keyed ads. (care *Congregationalist*, Boston,) cost fifteen cents additional.

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MISCELLANEOUS

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pean War he again offered his services to the A. M. A. and was sent to Tougaloo College, Miss. He was always deeply interested in the welfare of the colored race. The Brown Fund for colored people, given to the A. M. A., was concrete proof of his sympathy for the colored race.

Mr. Brown traveled widely in this country, having been in all but one or two states of the union. He spent one summer in Europe.

He was exceptionally fond of good literature and had read widely, but the book that attracted him most was the Bible. It was his constant companion. He was not only a teacher of a Bible class in the Old First Church up to the time of his late illness, but was a Bible school teacher the greater part of his life.

During his residence of five years in South Hadley he was one of the deacons in the Congregational Church. For the last ten years he had been a member of the Old First Church (Cong.), Springfield, and was very active in the work of the church. He was a member of the Connecticut Valley Congregational Club, the Massachusetts Sons of the American Revolution, and was a son of a Civil War Veteran.

He married in 1894 Mary Ella Spooner, a graduate of Mount Holyoke College and of the University of California. Mrs. Brown taught for 12 years in Mount Holyoke Seminary and several years in Oahu College, Honolulu.

Besides his widow he leaves an only brother, Charles B. Brown of Brookline, Mass., and three foster children from the mountains of Kentucky; Arthur L. Shepherd of Oswego, N. Y.; Mrs. Raymond Nelson of Westfield, Mass.; and Mrs. Thomas A. Malone of Othello, Wash.

SAMUEL DWIGHT DRURY

Samuel Dwight Drury, President of the Northhampton Institution for Savings, and for years a deacon of Edwards Church, died at his home in Northampton, Mass., Nov. 3, at 73 years of age. He was a man of peculiar beauty of character, holding the esteem of the community, a man of gentleness and strength, with a rich mingling of mental and spiritual qualities to draw people to him and enable him to influence and help them. Born and brought up in quiet country life in Vermont he came to Northampton to a modest position in a retail store. His sterling character led to his being called, after a short time, to a place of responsibility in the bank. He won universal confidence and respect in business, and was constantly in demand to occupy positions of trust. He was for many years treasurer of Clarke School for Deaf Mutes, and president of Northampton Historical Society. He was independent and firm in his convictions and principles, but lived at peace with all men through his conciliatory spirit and quiet courtesy of conduct. His charm of personality assured him a multitude of friends.

He was for 47 years a member of Edwards Church, ready always with quick sympathy and efficient counsel and help. He was prepared to lead with sure and sane advice, or to follow with cordial support. In whatever position he was placed he proved himself diligent in business, serving the Lord.

H. M. T.

A Ninety Per Cent. Increase in Attendance

In a village of 1,500 people with three other Protestant churches a congregation has increased month by month until it has reached 90 per cent. over the congregations of four years ago. The prayer meetings are the largest in the history of the church, and the Sunday school is pressing up toward unexplored heights. On "Special Days" the seating capacity is taxed.

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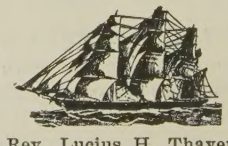

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Lemon Pie—Meringue

(*Continued from page* 20)

laide, still in the new voice. "Which one of you made that pie?"

"I did," said Marcia, simply. "In the attic I found"—

"Never before have I eaten a lemon meringue pie that could compare with my mother's"—

"But Aunt Adelaide, I made it from your mother's receipt,—that's what I'm trying to tell you! In the attic, in the pocket of her graduation dress,—that's where I found it. And here it is, a present to you," and Marcia laid a square envelope on the table.

"But you never cooked anything," Aunt Adelaide's voice actually shook. Also her hands shook as she opened the envelope.

"Yes, but it tells how, every single thing, especially the meringue," said Marcia. "All you have to do is use your brains"—

"As I said in the beginning, Adelaide," said Mrs. Benton, "today is different from our day. Perhaps girls today are not so far behind, after all."

"Today is different from our day," Aunt Adelaide repeated. "Perhaps,"—was this Aunt Adelaide?—"perhaps because girls can do other things is no reason they can't cook, if they have to. Perhaps today girls know better how to use their brains about everything"—

"Why, Aunt Adelaide!" said Marcia, agape.

"Well, look at that lemon pie—meringue!"

"Why, Aunt Adelaide!"

"By the way, you haven't told me. Are you surely to have those three extra chemistry hours?" Aunt Adelaide spoke sharply.

"Yes," breathed Marcia.

"That's right, child, see that you do!"

"Oh, Aunt Adelaide, I'm glad you live with us!" sang Marcia.

"Oh, Marcia, I'm glad you made that lemon pie—meringue!" And Aunt Adelaide's voice sang almost as Marcia's own.

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If there be lying before you any bit of work from which you shrink, go straight up to it. The only way to get rid of it is to do it. In every piece of honest work, however irksome, laborious and commonplace, we are fellow-workers with God.—*F. B. Meyer.*

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RISIBLES

"Johnnie, name the four seasons."

"Pepper, salt, vinegar and mustard."—*The Continent.*

Lawyers are surely immoral; every time, almost, a witness on the stand offers to tell the truth, some lawyer objects."—*Marion Daily Star.*

"I'm going to fire that proofreader," said the editor.

"Why?" asked the assistant editor.

"Why, he's in the habit of letting funny mistakes go through and then bringing them to the columnist's attention."—*Atlanta Constitution.*

A thin man resented the lateral pressure of a fat man on the same seat in a street car. He said: "They ought to charge by weight in these cars."

"If they did, sonny," said the fat man, "you'd have to walk. They couldn't afford to stop for you."

The *American Legion Weekly* tells how little Bobby ran in sobbing because his playmate had pulled his hair.

"Why, Bobby," his mother gasped, "I thought she was such a nice little girl that she would never do a thing like that."

"So did I," wailed Bobby. "That's why I kicked her."

A familiar figure in the political world stalked through the lobby of the St. Francis. "What party does he belong to?" asked the Chatty Guest.

"Shush!" warned the Wild Wag. "He would be offended to hear that question. You should ask what party belongs to him."—*San Francisco Chronicle.*

Mrs. Brown was bathing her baby when a new neighbor's little girl came into the room carrying a doll. She watched the process for a few minutes and then said, "Mrs. Brown, how long have you had your baby?"

"Seven months, dear," answered the mother.

The little girl stole another glance at her doll, which was very much battered and minus a leg and an arm.

"My, but haven't you kept her nice!" she said with an envious sigh.—*Boston Transcript.*

A group of negroes were at the terminal station Sunday morning, telling a few departing brethren good-bye. A trainman noticed one negro looking on nonchalantly, and inquired: "John, are you going north?"

"No, sir," said the negro addressed. "I'se a Class B nigger."

"What do you mean by 'Class B nigger?'" asked the trainman.

"Well, said Sam, "I B's here when dey leave, and I B's here when dey come back."—*Macon News.*

"Do tell me something about the play," she said to the young man. "They said the climax was superb."

"Yes, I am inclined to think it was very good," said Percy.

"Can't you describe it to me?" she asked.

"Well, the heroine came stealthily on the stage and knelt, dagger in hand, behind a clump of ribbons. The hero emerged from a large bunch of flowers, and as soon as she perceived him, she fell upon him, stabbed him and sank half-conscious into a very handsome aigrette. This may sound queer, but the woman in front of me wouldn't remove her hat, and that's how it looked to me."—*Pittsburgh Sun.*

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A Chicago teacher gave a pupil a sum for home study which was, in substance: How long would it take a certain number of men working 10 hours a day to complete a stated job?

The next morning one pupil handed the teacher a note written by the boy's father, saying: "Dear Sir. I refoose to let my son James do his sum you gave him last night as it looks to me like a slur on the 8-hour system. Any sum not more than 8 hours he is welcome to do, but not more."—*Boston Transcript.*

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